C. 11. 26

A plain, but full

EXPOSITION

OF THE

CATECHISM

C. 11. 26

OF THE

Church of *ENGLAND*:

Enjoyned to be Learned of every Child, before he be brought to be confirmed by the Bishop.

Collected out of the best Chatechists

By the Right Reverend Father in God, *William* Lord Bishop of *Gloceſter*.

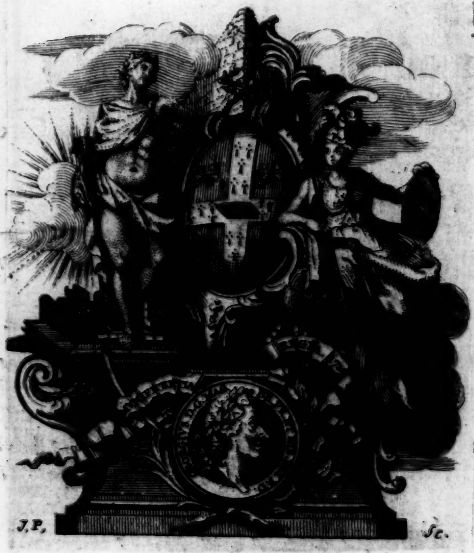
Negligentia magna Parochi in docendo ad ſalutem neceſſaria, nempe ſymbolum, Decalogum, & Pater Noſter, mortalis eſt. Ubi paſſim magnus abuſus eſt eorum, qui contenti docuiſſe Symbolum Latinè, non explicant populo rudi myſteria fidei, præſertim Trinitatis, Incarnationis, tamenetsi ad ſalutem neceſſaria.

Ve Parochis, ve Epiſcopis, ve Prælatis.
Eman. Sa. Aphoriſm, voce Parochus.

LONDON,

Printed for *William Miller*, at the *Gilded Acorn* in St. *Paul's* Church-yard, over against the little *North-door*. 1676.

William Dent his Booke
1684 price 2s



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To the Right Reverend Father in God,

GILBERT,

By Gods especial Providence, Lord Bishop of *London*, and Dean of His Majesties Chappel.

May it please your Lordship,

THat I present this work to your view, is not for any worth I conceive in it. For it is fitted for such capacities as the Church ordained the Original which it explains. And then it cannot be expected, that I should search into those depths, that ought to be presented to so learned, so grave, and so ripe a judgement. But you are a chief and principal Father, and Propugnator of that Religion professed in the Church of *England*, which is every way consonant to the Doctrine and Discipline of the Primitive times, of which the foundations are laid down and discovered in this Catechism, in the polishing of which I have bestowed my pains: And

therefore this hath encouraged me to preſent my conceptions to your quick eye, and to ſubmit them to your cenſure, being reſolved to ſtand or fall, as your wiſdom ſhall paſs ſentence.

Some years are paſſed, ſince theſe brief and plain Collections were publiſhed, and the occaſion the following Epiſtle will ſpeak out. With approbation, they have been received, and the whole impreſſion ſold off; So that being called upon by eminent men in the Church, to publiſh them again, I thought it my duty to invoke your Lordſhips Patronage, and that you would be my Buckler, as you have been hitherto, againſt any that ſhould dare to oppoſe theſe ſolid and fundamental Truths, which none will be ſo impudent to contradict, but branded Hereticks, and hot-brain'd Phanaticks. Theſe in great ſwarms as angry Waſps, buz and humm about our Hives, and that they invade not, and ſteal not the honey from our Bees, there cannot be any better Defenſative provided, than an injunction for frequent Catechizing, without which Sermons, as now in faſhion, upon Deſultory Texts, will be of little uſe. And

And lamentable experience hath taught us, that this is an undeniable Truth. For ever ſince Sermonizing hath juſtled out this neceſſary inſtruction *a* enjoyned on the Lords day, and every Holiday, to be done by every Rector, Vicar, and Curate, half an hour or more before evening prayer, our people have been poſſeſſed with ſtrange errors in Religion, & hurried on by the ſpirit of giddineſs, of faction, of rebellion. It is therefore my hearts deſire, that both the Queens Injunction, the practiſe of the Canon, and that command of his Gracious Majeſties wiſe and pious Grandfather, King *James*, of Bleſſed memory were impoſed afreſh, and ſtrictly called upon to be obſerved, *viz.* that afternoons Lectures were converted into explanations of ſome neceſſary Rudiments of the Catechiſm: a cuſtome which is yet in uſe in the moſt of the *b* reformed Churches beyond ſea, and were it but for that onely, thoſe, who bear ſo great affection to their practiſe in other things, might, methinks, caſt one good look toward it. I wiſh, *c* ſaith a diſcreet and Learned Author, that they of the Presbyterian inclination would more liſten

a Queen *Elizabeths* Injunctions 1559. Injunct. 44. Et Canon 59 *Anno* 1603. Rubrick after Confirmation.

b Confeſſ. *Belgica*, Ca. 28. Synod Dordr. P. 31.

c *Hamon Le Strange* Alliance of Divine offices. Annot. on c. 4.

listen to these their friends, and if not for Conformities, yet for Christianities sake, not suffer preaching so totally to usurp and justle out this most necessary office, that, as an Inmate, to expel the right owner. *Fas est & ab hoste doceri*, Taught they may be from those Puritans of the Church of *Rome* the *Jesuits*, who take it for their glory that they are the most diligent Catechists, and for to incourage the children that come to be catechized, from their Desks and Pulpits, do usually scatter their ἀποφθεγματα among them. This is the work upon which I would advise and beseech my fellow-labourers to spend themselves, and their pains especially; and to ease their labour, and to help them onward in this good work, 'tis supposed, these observations may be very instrumental.

Now of all the Catechisms I have seen, in this one thing I must give the Prerogative to this of our Church, & commend it to babes in Christ, for whose sake it was composed; that, in the entrance into it, the child is put in mind of his solemn vow and promise made unto God in his Baptism, which consists in his Abrenunciation, the Profession of his

his Faith, and obſervation of the Commandements: & after to give hearty thanks for his matriculation, or ingrafting into Chriſt, in which moſt Catechiſms are altogether defective. Further, all the anſwers following are brief, but full, and fitted for weaker memories, requiring only explication, but not addition. *Quintilian* was wont to ſay, that they who were to bring up children, muſt deal by them as men do with narrow-mouth'd bottles, inſtill their principles, as they do the water, by little and little, for if it be over-haſtily done, more will fluſh over and be loſt, than powred into the Veſſel.

This I have endeavoured here, and if well, I implore your Lordſhips countenance, if ſhort of your expectation, I humbly beg your Lordſhips Candor to bring your Mantle, and caſt over and cover my defects. And of this I have good hope, becauſe ſince the firſt hour, that it was my happineſs to be known to your Honour, you have been pleaſed to look upon me with a fatherly eye. That eye which you caſt upon all men that are worthy of your favour. Theſe live in you, and live by you, among which you have ſet me up to be a prime example. In all gratitude I do acknowledge, that next to his

Majeſty, for whoſe goodneſs to me I can never return ſufficient thanks, your endeavors from an obſcure man have advanced me to a place of honour and dignity in the Church, which that I may manage with prudence and ſobriety to the honor of God, the good of his people, the peace, and re-union of this diſtracted Church, God Almighty aſſiſt me with his grace, and you and all good men with their prayers. Did I intend to run out into *Encomiums*, I have an ample field, this one may ſuffice for a large teſtimony of your ſufficiency, wiſdom, ſincerity, and piety, that the moſt excellent of Princes, and the beſt of men ſhines upon you in ſo full a luſtre, as if he hoped by you and thoſe he hath choſen to aſſiſt you, to diſpel all the clouds, that have darkned the face of our Church theſe Twenty years. The burden is both weighty and troubleſome, which that it may be undergone with prudence, and born with patience, is the hearty prayers of him who is

London, 1661.
June 20.

Your Lordſhips
in all due obſervance,
WIL. GLOCESTER.

TO

All his loving

PARISHIONERS

OF

LLANDILO-VAWR.

The Author prayeth increaſe of Grace, Knowledge, Health, and future Happineſs.

IT may ſeem ſtrange to wiſe and learned men, that after the exact pains by great Divines, taken in the expoſition of the Church Catechiſm, either in whole, or in part, I ſhould offer to the publick view theſe my leſs poliſhed conceptions. But before I be utterly condemned for the undertaking of a needleſs labor, my deſire is, that theſe reaſons which have moved me to it, be fully weighed, as my Apology, which I hope may prove ſo juſt that at leaſt I ſhall deſerve excuſe, for more I expect not.

The labours of thoſe learned men I gratefully and ingenuouſly acknowledge, are far beyond any thing I can do, but withal, either for phraſe or matter ſo high, ſo abſolute that they are in many expreſſions beyond the vulgar capacity, whom chiefly I intend to inform, and therefore have

expresst my self in the easiest and most familiar language I could invent, and inserted no more than I held requisite for all to know: all superfluities and quaint or long discourses being purposely omitted.

Besides those excellent endeavors of other learned men are come to the knowledge, much less to the hands of few men in these parts, where I have been Resident more than Twenty years, and may therefore presume, that many may look into these principles of Divinity, delivered by one who is well known among them, and cast as kind an eye upon the work, as they have always done upon the Author: who although no native, yet he acknowledgeth himself for very many civilities, much indebted to the whole people of these antient Britains.

But that which hath most of all prevailed with me, is the sad face of Religion we behold and condole here, ever since the Act of propagation of the Gospel hath been put in execution in these parts. For the Itinerants are so few, so ignorant, so mean, that I say no worse: that as it was in the days of Eli, *so now for their sakes, the sacrifice of the Lord is abhorred, and the people are scattered upon these Mountains without a Shepherd.*

Ad Antichristi novissima tempora Ecclesiarum ædes sacræ tugurii instar erunt, pretiosum corpus Christi & sanguis non extabit; Liturgia extinguetur. Psalmorum decantatio cessabit; Scripturarum recitatio non audietur.

It was written by Hippolitus, *who lived above* 1300 *years since: That in the last times of Antichrist, the holy houses (of God he means) shall be like a Cottage: the precious body of Christ and his blood shall not be extant: The Liturgy shall be extinguished: the singing of Psalms shall cease: The reading of the Scriptures shall not be heard.*

This testimony is cited by *Claud. Sainctes* in his Tract before the Liturgies *Tom.* 4. *Biblioth. Patrum* out of *St Hierom* upon *Daniel*, and by Mr. *Mede* in his Antiquity of Churches. And that which is delivered by *Suarez*, *Vercrius*, *Ovandus*, *Acosta*, *Aquipontanus*, and *Borius*, Learned men of the Romish party, concerning the suppression of Religion in the time of Antichrist, is every way consonant to the judgement of *Hippolitus*.

Truth

Truth they say is the child of time, and time hath presented unto us so sad a spectacle in these parts, that there is not one syllable of all this which is not verified. The holy houses of God (for in relation to the service of God in them heretofore performed I will yet so call them) these holy houses, I say, are become like the Prophets lodge in a Garden of Cucumbers, deserted, ruined: no Cottage on a hill more desolate, more defaced, the people having no encouragement to resort to that place where they have neither Minister to pray with, or for them, or to sing praises to God with them, nor any at all in many places, no not so much as a gifted man (as they use to gloss it) to instruct them. For these are not Ubiquitaries, and consequently are forced to be Non-residents, that you may know this was not the sin alone of the now vilified and dejected Clergy. Isai. 1. 8.

Farther, the precious body and blood of our Lord and Saviour Jesus Christ, exhibited in the Sacrament, hath been prohibited to be administred in publick Assemblies, and the Ministers imprisoned and punished for doing their duty. That the Liturgy is extinguished, singing of Psalms ceased, the reading of the Scriptures, utterly by our new Teachers, neglected and cast aside, I need not say, Since 'tis notoriously known to you, and all other in these parts, that no Service, nor Psalm, nor reading of the Sacred Text, hath been in publick use, ever since these Novelists have set footing amongst us. I leave it now to all judicious men to judge what a near resemblance there is betwixt these our times, and those of Antichrist, of which Hippolitus *gave us those former Characters.*

Lest then the foundations of Religion, which are so much shaken, should perish together with the practise of it, and be buried under so much rubbish which is cast upon it,

I have taken this pains to preſerve its luſtre and integrity in the memories of all thoſe, who bear any true love to ſubſtantial, confeſſed, and ancient Truths.

New light is a Notion of a hot brain, and will eaſily like an ignus fatuus, *or* Will with the wiſp *carry a man out of the ſafe and ſtraight way, and thereby endanger the man: But the antient Light eſtabliſhed and received in the Church of* England *is a ſecure guide to direct you, that you neither incline to the cunningly compoſed charms of Popery on the right hand, nor the brain-ſick imaginations of men of unſtable minds on the left.*

That Truth which this my once glorious Mother taught me, and by a ſad ſearch I found conſonant to the Word of God, I always held forth unto you, for thoſe many years I was permitted to be your Paſtor, being all that time your Catechiſt: and what I then opened at large, that in a ſhort ſum (my dear Pariſhioners) I here preſent unto you, and all other Chriſtian people, as a memorial and Legacy of my Love and deſire, that they and you ſhould live and dye good Chriſtians.

Above theſe Three years by the ſeverity of theſe times, as you know too well, and I with grief write, I have not been ſuffered, but peremptorily prohibited to make uſe of my Talent to your benefit, or any other: being ejected and ſilenced, not for any crime then alledged or for ought I can underſtand to be alledged againſt me, except it were that I could not be perſwaded to ſubſcribe the Engagement. For that I ſuffer: and I would to God, that in it, I ſuffered onely, mine is but a temporal loſs, yours is a ſpiritual. I can feed my ſelf, when you and millions beſides ſtarve for want of Heavenly food. The ſharp famine that is come upon this people, ought to be lamented with tears of blood.

Gal. 22. 4. Therefore, ſaid I, Look away from me, I will weep bitterly

bitterly; labour not to comfort me, because of the spoiling of the daughter of my people.

For the event upon the Act is so lamentable, that it will despoil many of the power and life of Religion, and without some vigorous remedy, a few years will more and more confirm it. There being no visible means left to continue in the memories of the aged, the principles which they had learned, nor to bring to the memories of the younger sort the necessary foundations of Christian Religion.

To supply which defect, and to prevent as much as in me lies, this inconvenience, I have as plainly, and as briefly as I could, collected this sum of Divinity. Speak I may not, write only I can, and if you and your posterity with other Christians shall make good use of this plain food, I little doubt, but this little, will nourish you in a right way to Heaven. For here you are directed what to know, and what to do, in which Two consists the life of Religion.

'Tis the highest of wisdom, so much as lies in us, of man to make a God. For as it is the most noble work of the Divine mind, perpetually to contemplate it self, and rest in the eternal love of it self: so it is also the sum of all our wisdom and piety, to know God, and to love God. We know him, when we know his Will, and we love him, when we make his Will our Rule for our life and practise. This is, to use St. Pauls *words, to behold as in a glass the glory of the Lord, and to be changed into the same image. The High Priest in the old Law, was to have upon him a double ornament, a Plate of pure Gold upon his head, and another Plate of twelve precious stones upon his breast: the seat of knowledge is the head, the breast the place of love, by which not unaptly may be shadowed out to us, that we reserve for our Christian Piety the two chief parts about us, the head for the knowledge, and the heart or breast for the love of our God.*

Θεὸν ποιεῖν ἐξ ἀνθρώπου κατὰ τὸ δυνατόν. Hierocles.

2 Cor. 3. 18.

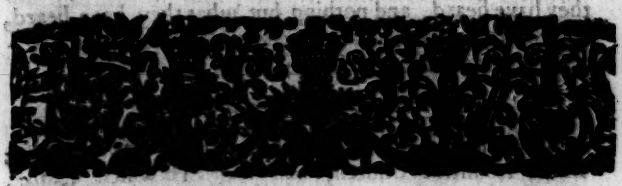
Exod. 28. 15. & 36.

Upon

Upon the reflection of these Two I have drawn all these Principles. God make you as careful in the knowing and practising, as I have been cautelous in the composing; for I have made choice of that onely, which I judged necessary to inform your understanding, and rectify your Will, to increase your knowledge, and better your life. You may then by the knowledge and practise of what is here delivered, grow up to be perfect men in Christ Jesus, and receive at last a Crown of glory, which is the perpetual prayer of him, who is

Your aged Pastor

WILLIAM GLOCESTER.



The Title or Inscription.

A CATECHISM.

That is to say, An *Instruction* to be learned of every Child, before he be brought to be confirmed by the Bishop.

A Catechism is a word used in a Church sense signifying a little Book, in which is delivered the brief sum, or chief principles of Christian Religion. He who teacheth this is called the Catechist, and he who is taught is, *Catechumenus*, a Disciple, a Scholar, one taught, instructed or edified. For χατηχέω is rendred by *Hesychius*, the learnedst of Grammarians, οἰκοδομέω, I will build, or edify. Heb. 6. 2. Gal. 6. 6.

All those former words are derived from ἦχος, a sound from which comes our English word *Ecchо*, which is but a reciprocation of the voice, or a return or report of what is uttered. Not without reason then the Spirit of God chose, and the wisdom of the Church retained, those forementioned notions, because the chief principles of Christianity were at first instilled by the ear: the sound of the Apostles words going out into all Lands. For at the highest they are but *Ecchoes*, or sounds, whose propriety is to report what is heard. Which ought to be observed accurately by all Catechists, who are not to teach for Doctrine their own

Quæ nec reticere loquenti
Nec prior ipsa loqui didicit.

conceptions, but to ſound into the ears of others, what they have heard, and nothing but what they have heard, to wit, the certain words of their Maſter and his Diſciples firſt founded in the Goſpel.

2. *Of the Catechiſt.*

In *St Paul* he is called ὁ κατηχῶν or he that teacheth; in the Primitive Church, ὁ κατηχιστής. To which Office, though they, who now pretend to the higheſt gifts, will not ſtoop, yet (*a*) great men in the Church have owned that name.

(*a*) *Pantenus Clemens Al. Origen, Hieroc.* in the famous Church of *Alexandria*. *Euſeb. lib. 6.* Great *Cyril* at *Jeruſalem*. *Greg. Nyſſ. Hieron.* in *Catalogo Script. Eccleſiaſt. Auguſt.* wrote a Book *de Catechiſ. rudibus Hierom in Apol. ad Dom.* confeſſeth that he had for his Catechiſts. *Nazianz.* and *Didymus Optatus* in the Church of *Carthage* appointed Doctor *Audientum*. Cyp. Ep. 24.

3. *Of the Catechumeni*, or Catechiſed.

Theſe *Audientes* or Hearers, commonly called *Catechumeni* in the Church ſtory, the word and root of which word we find in the New-Teſtament, being to learn the Catechiſm, before they were admitted to the Sacrament, were of two ſorts.

Gal. 6. 6. Luke 1. 4. 1 Cor. 14. 19. Act. 18. 25

Tertull. de corona militis. Cyp. de hæret. baptiz. Ep. 73 Aug. de fide & operibus.

1. *Adulti*, men grown, whether of Jews or Gentiles, who were perſwaded to receive the Goſpel, but were not yet baptized, and conſequently not to be admitted to the Sacrament, before they had given an account of their faith and promiſed to live a holy life conſonant to the rules of the Goſpel.

2. Chriſtians children born in the Church, who, becauſe born within the Covenant, and by Baptiſme received, when they were grown to capacity, were taught the principles of Chriſtianity, of which when they could give a reaſonable account, they were brought to the Biſhop to be confirmed, of which more by and by.

4. *Of the matter of the Catechiſm.*

Theſe principles were only ſuch things as were neceſſarily, or very profitably to be known by every Chriſtian.

The

The question was short, and the answer full and pertinent: and that they might be the easilier learned and remembred, they were conveyed in the fewest and plainest words that might be. That caution of the wise being observed, *Doctor doceat discipulos via brevi*, Let the Master teach his Scholars the shortest way. No rule being much worth which is long, and loaded with unnecessary words. To this end our Saviour drew the whole Law to Two heads: *a* Love to God: Love to our neighbor. *St. Paul* to one syllable. *b*. Love is the fulfilling of the Law. Repentance toward *c* God, and Faith toward our Lord Jesus Christ, are set down as the Summe of the Gospel. These then are the principal matter of any Catechism, and the briefer the Rules are about them, the better.

a Mat. 22. 27.
b Rom. 13. 9. 10.
c Act. 20. 21. Heb. 6. 1.

Divines may learn to be wise from other professors, who deliver the grounds of their Art and Science in little Breviates; knowing well that the Scholar is not capable of deeper discourses till these grounds be well laid and committed to memory. Hence it is, that Lawyers have their Institutions; Physitians their Aphorismes; Philosophers their Introductions; Grammarians their Accidence; Scrivners their Characters, and first draughts of Letters; In a word, all knowledge proceeds from simple terms; and so must the knowledge of Christ: it must be taught in the easiest way, and learned by the easiest rules, which ought to be and is in the Catechism summarily, briefly, and yet fully proposed. He that knows more can but descant upon this, and he that knows less knows too little.

5. *This is to be learned of every Child.*

With us the persons to be instructed in these principles are Children, which is not to be understood exclusively, as if those who are grown to riper age were not to be taught in these. But the Church, supposing the aged to be already well grounded in these principles, fits and enjoyns these Lessons to the younger sort. In this being awed by that command which God gave to the Jews, *Thou shalt sharpen them*, i. e. my Commandments, Statutes, Judge-

Deut. 6. 7. & 4. 9, 10.

judgements, or teach them diligently thy Children: and obeying that Apoſtolical precept, *Fathers bring up* (*a*) *your children in the nurture and admonition of the Lord*; treading in the footſteps of *Abraham*, that (*b*) *taught his houſhold the Covenant*, and the Mother of (*c*) *Timothy* who inſtructed her Son *in the Scripture from a Child.*

a Epheſ. 6. 4.
b Gen. 18. 17.
c 2 Tim. 3. 15. & 1. 5.

By this means Children ſeaſoned with the principles of Religion, before malice, ſelf-love, by-ends, or corrupt examples have depraved their minds and actions, a good foundation would be laid betimes for direction of the courſe of their whole lives, and the ſeed of the word would be in them preſerved whole and ſound. Men would be better livers, and ſounder beleevers. Horrid vices would not uſurp the name of vertues, nor helliſh opinions appear veſted with the cloak of truth. For out of queſtion were the younger ſort imbued with the undeniable grounds, and clear knowledge of the Orthodox Religion, they could not be ſo eaſily carried down the headlong ſtream of wickedneſs, nor moved aſide by every light puff, and wind of Doctrine; The *Jeſuite* would not gain ſo many Proſelites, nor the Sectary ſo many light-headed followers.

6. Before he be brought he be confirmed by the Biſhop.

The love, care, and gravity then of the Church, was that of a Mother, that would have all her children brought up in the fear and nurture of the Lord: Of which education, when they could give a ſufficient teſtimony, then they were to be brought to the Biſhop to be confirmed, And ſhe profeſſeth the reaſons, which led her to this juſt and pious reſolution, to be theſe Three.

In the Rubrick before the Catechiſm.

1. That Children being of diſcretion, may then themſelves with their own mouths, and with their own conſent, openly before the Church, ratify and confirm, what their Godfathers and Godmothers have promiſed for them in Baptiſm: and alſo promiſe that by the grace of God they will evermore endeavor themſelves faithfully to obſerve and keep ſuch things, as they by their own

own mouth, and confeſſion have aſſented to.

2. Foraſmuch as Confirmation is miniſtred to them that be baptized, that by impoſition of hands and prayer, they may receive ſtrength and defence againſt all Temptations to ſin, and aſſaults of the World and the Devil: It is moſt meet to be adminiſtred, when Children come to that age, that partly by the frailty of their own fleſh, partly by the aſſaults of the World and the Devil, they begin to be in danger to fall into ſundry kinds of ſin.

3. For that it is agreeable with the uſage of the Church in times paſt, whereby it was ordained, that confirmation ſhould be adminiſtred to them of perfect age, that they being inſtructed in Chriſts Religion, ſhould openly profeſs their own faith, and promiſe to be obedient to the will of God.

Thus far the Rubrick. And the Reaſons are weighty. For the Child being grown up before God, the Biſhop, and the Congregation, with his own mouth takes upon him the ſame obligation, which at his Baptiſm his Sureties had undertaken for him: ſo that he frees them, and binds himſelf, renewing the old Bond to perform the conditions; in beleeving, doing, and forſaking, what is to be believed, done, or forſaken. Which double vow made firſt by others ſolemnly for him, then again as ſolemnly renewed by him, ſadly thought on, in all reaſon will have a powerful impreſſion on the heart, for the preſent, and an effectual influence in his whole life for the future. 2. Which work, becauſe it is difficult, and beyond the power of man, therefore the Biſhop was to impoſe his hands upon him, to bleſs him, to pray for him, that God would ſtrengthen him, and daily increaſe in him, his manifold gifts of grace: that he would beſtow upon him the Spirit of Wiſdom and Underſtanding: the ſpirit of Counſel and Ghoſtly ſtrength: the ſpirit of Knowledge and true Godlineſs, and fill him with the ſpirit of his Holy fear. With much more to the ſame purpoſe, as it is to be ſeen in thoſe pious prayers appointed to be uſed at Confirmation. Which the Church held fit then to be ad- The Prayer at Confirmation.

Cereus in vitium Hor.

miniſtred, when temptations, in reſpect of the Childs prodivity to vice, might moſt ſtrongly aſſault him. 3. And that which moved our Church of *England* to retain this, was, becauſe the firſt Reformers in it found that this rite was agreeable to the uſage of the Church in times paſt. Which is very true. There be, that make it an Apoſtolical inſtitution, having an Eye to *Heb.* 6. 2. And *Calvin*, *Beza*, and *Aretius* ſeem (upon the place) to like well of it. Sure I am that the antient Fathers and Councils are full, and evident witneſſes for it. The Councils enjoyn it to be done; the Fathers witneſs that it was done, whoſe Teſtimonies I could and would produce at large, but that it is already done by * a grave Divine, a true lover of Peace, Truth, and Order.

* In a manual that bears the title of Χειροθεσία, or the Apoſtolique Inſtitution of Impoſition of hands for confirmation, printed *Anno* 1649. There alſo may be read the approbation of it by the learnedſt Divines of the Reformed Churches, with the profits that will enſue upon the uſe of it, and the inconveniencies upon the neglect.

Were Confirmation in frequent uſe, and reſtored to its original purity, theſe benefits would from thence enſue.

1. Catechiſing would be brought in uſe and eſteem.
2. The unity of Faith would be maintained.
3. Parents would be more careful to inſtruct their Children.
4. Children would be founder in Faith, and better manner'd.
5. Ignorant and ſcandalous perſons might be better diſcerned, and ſo the offence taken from mixt Communion, removed.
6. The wrangle about the formality of a Church Covenant, and collecting of members, quieted and compoſed.

There being in Confirmation the ſubſtance of what is ſo much, and ſo hotly contended for, and that far better grounded and bottomed than any new device can be. It is my hearts deſire, and let the God of peace in mercy be pleaſed to bow down his ear to it, that our Brethren of the

the Church way may be moved to recall, revive and admit this (at least ancient Ecclesiastical, if not Apostolical) institution. For thereby they might effect in a peaceable way, the dissipation of the clouds of ignorance, the restitution of the true light of the Gospel, the removal of prophane persons from participation of the Lords body, the admission of such as charity shall judge worthy. I say all this may be done in a peaceable way, which (not without great difficulty, regret, effusion of Christian blood, and much wealth,) hath been projected and pursued.

I shall only add one thing more, and so close up this Preface, which is an humble request to all our dissenting brethren: that since they dislike this short instruction of our Mother the Church of *England*, they would agree to propose a Catechisme of their own, by which it may appear, what questions are requisite to be demanded of, and to be answerd to, by any Neophyte, before he may be admitted a Member of a collected Church.

And there is great reason for this my request: first because I read not of any setled Church except the *Arrians* who have been or are at this day, without such a brief Introduction. To them indeed, the *Arrians*, I mean *Athanasius* objects, that they had no Catechism. *Scult.* in Isa. 8. *cap.*

Then again, without this, they cannot assure us of any harmony among themselves: but to us their Church must seem like to that state of the *Cyclops* in *Euripides*, of which *Silenus* thus certifieth *Ulisses*, ἀκούει οὐδὲν οὐδεὶς οὔδενος, no man in any thing heard what the other said: or if you had rather, like those builders at *Babel*, where men understood not one another, which hindred the work, because that one was not able to know what his fellow called for. *Eurip. Cycl.*

Bring me, quoth one, a Trowel quickly, quick, *Du Tartas.*
One brings him up a Hammer: hew this Brick
Another bids, and then they cleave a Tree.
Make fast this Rope, saith one, they let it flee:

One

One calls for Planks, another Morter lacks,
They bring the firſt a ſtone, the laſt an Axe.

In this confuſion, as there can be no certainty among themſelves, ſo there cannot be any encouragement to thoſe whom they account without, to come in and joyn with them, till they may know upon what terms to be admitted; which by a brief Catechiſm ſet forth by a common conſent of their Congregational Churches would be apparent.

Laſtly, this lies rather upon them to condeſcend to, if they be, as ſome conceive, the 144000. that ſtood upon Mount *Sion* with the Lamb. *Rev.* 14. 1, 2, For among them there was the voice of Harpers harping with their Harps. Harpers are Muſitians, and Muſick pleaſeth not, except the ſtrings be firſt tuned, and if it be in conſort, as here it was, then the inſtruments muſt be tuned one to another. For where this is not done, we may take up the old proverb, *Aſinus ad lyram*, the Aſs takes up the Harp. and thoſe that hearken to the Muſick, deſerve *Midas*'s reward. I humbly then beſeech them to tune their Harps, and their Harps one to another, that the diſcord offend no more; ſo ſhall we the eaſilier be perſwaded, that they are of that number that ſtood with the Lamb upon Mount *Sion*, becauſe *Sion* is built as a City, that is at unity in it ſelf, or compacted together: ſo ſhall we be the more ready to lend an ear to their harmony. Now of this we can have no certain knowledge, much leſs encouragement, till we find in them muſical ſouls and an harmony in judgement, and this their judgement manifeſted that way I have propoſed. To which motion I beg of them to yield for his ſake, who came to reconcile all things in Heaven and Earth, God to man, man to God, Angels to men, and man to man, being the Prince of peace, our Lord and only Saviour Jeſus Chriſt.

Napeir.
Brightman.

Pſal. 122. 3.

The

The ſum of the Whole Catechiſm.

IT contains,

1. A Preface, abſolved in the Four firſt queſtions.
2. The Creed of the Apoſtles,
3. The Ten Commandements,
4. The Lords Prayer,

} and the Expoſition of theſe Three.

5. The Doctrine of the Two Sacraments, Baptiſm, and the Supper of the Lord.

Queſt. *What is the firſt queſtion of the Catechiſm?*
Anſw. *What is your Name?* A. B. C. &c.
Queſt. *Why begin you with that queſtion?*
Anſw. Upon very good reaſon, *viz.* That a man ſhould never call to mind his name, but remember that he is a Chriſtian: for his Name was given him, it was not at his birth belonging to him. Every Chriſtian bearing Two names; the one of Nature, which is the name of his Houſe, Family, or Kindred, and this he brings into the world with him; the other of Grace, of Favour, being his *Sir name*, that is over and above added unto him. And as the firſt puts him in mind what he was, ſo doth this ſecond what he is. *Datum non Natum.* *Sobre nombre ſuperior name.*

2. And it is ſet before the other, becauſe it is to be eſteemed above the other, It being an higher honour, grace, and favour, and a matter of more comfort and hope to be a Chriſtian, than to be a man. Our Regeneration is to be prized before our Generation, our new birth before our firſt birth. For by the one we are miſerable, by the other we are in the way to be happy. Phil. 3. 2 verſe 4. *ad* 9. Pſal. 51. 5. Rom. 7. 24, 25.

3. It is wiſdom then in a Chriſtian, by occaſion of this queſtion,

1. To enquire how he came by this name, and to know that his name is a ſigne of ſomething that he is to learn and do. That he is firſt to learn the duties of Chriſtian Religion, and then to practiſe them: walking worthy of that name by which he is called, leſt he caſt a diſgrace upon it. It is Honourable and Holy, being impoſed Epheſ. 4. 1.

by a Sacrament: yet an unholy life will ſpot it, and make it unholy and diſhonourable.

2. When this Name is impoſed, care would be taken, that all fantaſtical names be avoided, and ſuch only impoſed, that may bring to mind the piety, charity, vertues, and excellencies of thoſe perſons that bare them, whoſe ways and works may be patterns for poſterity to imitate. Which Rule we ſhall find very curiouſly obſerved by the Patriarchs of old, and by the people of God in the Scriptures.

Queſt. *Who gave you this Name?*

Anſw. My Godfathers and Godmothers, in my Baptiſm, wherein I was made a member of Chriſt, the Child of God, and an inheritor of the kingdom of Heaven.

The Explication.

In which anſwer you are to conſider,

1. The Impoſers of your Name: Your Godfather and Godmothers.

2. When it was impoſed: In your Baptiſm.

3. The Benefits, Favours, and Honours then given, which are Three.

a 1 Cor. 6. 15.
b Rom. 8. 14, 17.
Rom. 3. 17.

1. *a* To be made a member of Chriſt, *Epheſ.* 5. 30.
2. *b* The Child of God, 1 *John* 3. 1, 2.
3. An Inheritor of the Kingdom of Heaven.

Of Godfathers and Godmothers.

As when one is born: first he needs a Nurse, after a Master: one to feed, another to instruct him; so every Babe in Christ needs milk, and after strong meat, that he may grow to be a perfect man in Christ Jesus. It seemed good to the wisdom of the Church to that end, to take sureties of the child, who being honest and charitable men, would undertake to see what was promised to be performed.

Some of them call them witnesses very improperly: as if they came to see and testify what is done. It savours more of Piety, to give them their old names, by which they are put in mind, how they ought to be affected toward those children for Gods sake, and to take care for their Religious education, for which the Church accepts them as sureties:

Jun. & Tremel. in Isa. 8. 2 derive this custom from the Jews. *Adhibui mihi testes fidos Uriam sacerdotem & Zechariam filium Jeberechiæ*, i. e. *Viros nominatim advocatos, ut testarentur nomen illud filio meo impositum in Ecclesia cum circumcideretur. Nam eo tempore indita fuisse olim a parentibus nomina constat ex* Gen. 21. 3, 4. Luk. 2. 21. *Atque ex hoc ritu profectum esse illum nostrum constat, quo certi homines speciatim adhibentur testes accessus ad Christum & Ecclesiam per Baptismum & nominis Baptismo inditi —— Hos vulgo Compatres & Commatres Græci olim* Συντέκνους *appellabant.* But more antiently they were called Ἀνάδοχοι, and by the Latine Church *Susceptores, Sponsores, Fide jussores. Æthiopum Canon universalis; Bibliothica patrum, Tom.* 4. *Tertull. de Baptis.* cap. 18. *Quid necesse est Sponsores etiam periculo ingeri.*

Aug. Ep. 23. *ad bonifacium Offeruntur parvuli ad percipiendam spiritualem gratiam ab iis, quorum gestantur manibus.* He means the Godfathers:

But we have yet more antient testimonies for this custom: The Baptized desiring by the Mediation of his Ἀναδόχου Undertaker, that he might be a partaker of God, and of the Divine Mysteries. After his Profession, the Priest ἐπιτίθησιν αὐτοῦ τῇ κεφαλῇ τὴν χεῖρα. Καὶ φοβάγισα μενος ἀπογράψασθαι κελεύσι τοῖς ἱερεῦσι τὸν ἄνδρα καὶ τὸν ἀνάδοχον, Eccles. *Hierach. Dionys.* cap. 2. In the last chapter of the same Book, he gives the reason why the Church Baptized Infants: and shews the manner of their susception. Τοῦτο τοῖς θείοις ἡμῶν καθηγεμόσιν εἰς νοῦν ἐλελυθοὶ, ἔδοξεν εἰσδέχεσθαι τὰ βρέφη κατὰ τόνδε τὸν ἱερὸν τρόπον, ὥστε τοὺς φυσικοὺς τοῦ προσαγομένου παιδὸς γονέας παραδιδόναι τὸν παῖδα τινὶ τῶν μεμνημένων ἀγαθῷ τὰ θεῖα παιδαγωγῶ. Καὶ τὸ λοιπὸν ὑπ' αὐτῷ τὸν παῖδα τελεῖν, ὡς ὑπὸ θείῳ πατρί. Καὶ σωτερίας ἱερᾶς ἀναδόχῳ. with much more to the same purpose in the following words. Say that this book be not his, whose name it bears, yet it is known to be very antient. *Justin Martyr*, or whosoever is the Author of that book in resp. *ad Orthodoxos* Ἀξιοῦτα, τῶν διὰ τοῦ Βαπτίσματος ἀγαθῶν τὸ βρέφη τῇ πίστει τῶν προσφερόντων αὐτὰ τῷ Βαπτίσματι.

Platina in vita Hygini affirms out of the antient Records, That *Hyginus* Bishop of *Rome*, and Martyr *Ann Dom.* 144. *voluit unum saltem Patrimum unamque Matrimam baptismo interesse. Sic enim eos appellant*, saith he, *qui infantes tenent, dum baptizantur.*

2. The ſecond thing to be conſidered is, that this name was impoſed in Baptiſm, which is all one, as if I had ſaid, when I became a Chriſtian: Baptiſm being the Sacrament of Admiſſion, Entrance, or Matriculation into the Church. But of this point more when I come to ſpeak of Baptiſm.

3. The third thing to be conſidered, is thoſe words,

When I *was made,*

This intimates, that a man is *factus non natus.* Not born what he is now, a Chriſtian, but was made ſuch: which is thus expreſſed by *St John,* cap. 1. ver. 12, 13. *But as many as received him, to them gave he power to become the Sons of God, even to them that believe in his Name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God,*

For the better underſtanding of this point, it is neceſſary that we know that there is a threefold eſtate of man. 1. The one that is paſt and loſt. 2. The ſecond that is preſent, and recovered. 3. The third that is future and expected.

1. *Of Mans firſt Eſtate.*

Gen. 1. 27. Col. 3. 10. The firſt eſtate of man is that in his Creation, when he was made after the image of God, a righteous, and a holy creature: perfect in his underſtanding, in his will, and in his affections. 1. Then God gave him a Law written in his heart, that taught him his whole duty. 2. Then God gave him a poſitive Law, that he ſhould not eat of one tree only in the Garden of Paradiſe. *Gen.* 2. 27.

3. Then God gave him ability and ſtrength to perform what he required. And upon this performance.

Gen. 1. 27. Gen. 5. 1. Epheſ. 4. 24. Col. 3. 10. Wiſd. 2. 23. 1. A continuance of this light and ſtrength to direct and aſſiſt him.

2. A reward of this performance. To wit, a poſſibility to have lived for ever without ſinning, and to have been for ever happy. *For death entred by ſin.* Rom. 5. 12. 1 Cor. 15. 21, 22.

This

This was mans firſt eſtate in which *Adam* was created, being the repreſentative of all mankind. And the perfections that were in him, and the promiſe made unto him by the firſt Covenant, did belong unto all mankind, But this is that eſtate which is paſt and loſt. Rom. 5. 2 ver. 14 to the end of the chapter. 1 Cor. 15. 22. Heb. 7. 9. 10.

2. *Of Mans ſecond Eſtate.*

To underſtand this Eſtate, we muſt conſider Two things.

1. What condition man is in by *Adams* fall.
2. What condition man is in by Gods Grace.

1. By *Adams* fall and diſobedience, all men are miſerable, and our miſery lies in this, that all the faculties of our ſouls are corrupted, the imaginations of our hearts are evil continually, we have drawn upon our ſelves a guilt, and this guiltineſs makes us liable to puniſhment. Rom. 7. 18, 19, 20. Gen. 6. 8. Mat. 15. 19. Pſal. 51. 5. Gen. 2. 17.

Adam did eat the forbidden fruit, and ſo ſinned: and we, being in his Loins, ſinned with him. *Rom.* 5. 19. *By one mans diſobedience many were made ſinners.* Now this ſin is ordinarily by Divines called Original ſin. Gen. 3. 6.

And upon the Commiſſion of this ſin.

1. *Adam* was caſt out of Paradiſe, *Gen.* 3. 24.
2. Condemned to death, *Gen.* 2. 17. *Rom.* 5. 12, 13.
3. And became an object of Gods anger, *Rom.* 5. 16.
4. He loſt Gods Image. His light was dimmed, his ſtrength totally weakened, There was Error, Darkneſs, and diſorder in all the faculties of his ſoul, *Epheſ.* 4. 17, 18. Col. 3. 10.
5. Laſtly, he forfeited his Crown, and was deprived of Eternity and Felicity.

And from that hour to this, there hath been no man living (our Saviour Chriſt only excepted) that can be juſtified in Gods ſight, *Pſal.* 143. 2. All having ſinned, and ſo coming ſhort of the Glory of God, *Rom.* 3. 23.

And this is now our preſent eſtate of Nature, in which we are born, which is a wretched and lamentable condition: in that being thus conſidered, we are all loſt, and caſt away, being Children of wrath, and to be inheritors of eternal fire prepared for the Devil and his Angels. Pſal. 51. 5. Epheſ. 2. 3. 2. Pet. 2. 14. Mat. 25. 41.

2. Now to raiſe our hearts in the ſad thoughts of this our wretched eſtate, neceſſary it is, that we take a view of that comfortable condition, that man is in by the Grace of God: which is this.

Man being thus fallen, loſt, and condemned to death, it pleaſed God out of meer Mercy, freely to make a New Covenant with him for life and ſalvation. It was made with the ſame *Adam* that fell, and in whom we ſinned, in theſe words, *The ſeed of the Woman ſhall break the Serpents head*, That is, Chriſt, who was the ſeed of the Woman, as appears, *Gal* 3. 16. ſhould break and deſtroy the Serpents head, that is, the power, ſtrength and dominion of the Devil. And this Covenant was repeated, and renewed to *Abraham. Gen.* 22.17,18. *In thy ſeed* that is, Chriſt, *Gal.*3. 16. *ſhall all the Nations of the earth be bleſſed.* Chriſt then is the foundation of this ſecond Covenant, by which all Mercy and Grace is made over to us. For in him all the promiſes of God are *Yea and Amen*, 2 *Cor.* 1. 20. Yea, that is, Verified; and Amen, that is, Ratified and confirmed immutably.

Ephes. 1 5,6,7. Ephes. 2. 7, 8.

Gen. 3. 15.

Now the particulars of this Covenant are theſe,

1. A Revelation of his Will, or the Law of Faith, according to which Chriſtians ought to live, *Heb.* 8. 10,11. *I will put my Laws in their minds, and write them in their hearts.*

2. A promiſe and aſſurance to deliver us from our enemies, *Luk* 1. 71. which are Satan, and Sin.

1. From Satan, *Col.* 1. 13. He hath delivered us from the power of darkneſs. And 2 *Tim*, 1.26. God ſends his Miniſters to inſtruct, that men may recover themſelves out of the ſnare of the Devil.

2. From Sin, that is, from the condemnation for ſin, and the dominion of ſin, *Rom.* 8. 2 *For the Law of the Spirit of life in Chriſt Jeſus, hath freed me from the Law of ſin and death.* And the promiſe is extant, *Heb.* 8. 12. *I will be merciful to their unrighteouſneſs, and their ſins and iniquities, I will remember no more.*

3. A Promiſe he hath made to give us grace and ſtrength

ſtrength to ſerve him in Righteouſneſs and Holineſs all the days of our life, *Luke* 1. 17. Which though it be not perfect in this life, yet if it be with a perfect upright ſincere and ſingle heart, he hath promiſed to accept it. Now this is the preſent ſtate, which in Chriſt we have recovered. 2 Cor. 8. 12.

3. The third ſtate of a Chriſtian is future, and follows upon this ſtate of Grace, being the Crown of Immortality and Eternal Glory, Of which I ſhall ſpeak more, when I expound the laſt Article of the Creed.

The ſeal of thoſe promiſes made over unto man by this ſecond Covenant, is Baptiſm: to which thoſe have right and title, who are born within the pale of the Church, and at the ſetting of the Seal they have theſe three priviledges, to become,

1. *A Member of Chriſt.*

That is, to be reckoned Chriſtians: for Chriſt is the head of the Church, and all Chriſtians the body, of which every one that profeſſeth Chriſtian Religion is a part, and is ſo to be eſteemed. But theſe parts are of Two ſorts. Col. 1. 18. Eph. 1. 22,23. Eph. 4. 16.

1. Either *Æquivocal* parts, ſo taken and reputed by us, ſuch as are a glaſs-eye, or a wooden legg to a man which are ſo called, but truly are not ſuch: and whoſoever profeſs the ſupernatural verities revealed by Chriſt, and make uſe of the Holy Sacraments, may in this ſenſe be called the members of Chriſt, becauſe they are reckoned for parts of his Viſible Body. 1 John 2. 19. Heb 6. 4, 5, 6. Mat. 13. 24, 47.

2. Or *Univocal* parts, That in Name and Nature are true Believers, which are indeed the true members of Chriſt: and do belong unto his Myſtical body, and receive from him as from their head, life, ſenſe and motion. They are united to him, live in him, and are informed by his Spirit. They are waſhed and regenerated by his blood. And they have his Righteouſneſs imputed unto them, By which they are freed from the guilt and puniſhment of Sin. This the Apoſtle teacheth, 1 *Cor* 1. 30. *But of him ye are in Chriſt Jeſus, who of God is made unto us, wiſdom, righteouſneſs, Sanctification, redemption,*.. John 15. 5. 1 Cor. 12. 12, 13. Epheſ. 4. 4. Rom. 8. 1. Rev. 1. 5. 1 John 1. 7.

And

And to theſe laſt only the Two next priviledges belong: to be firſt,

2. *A child of God.*

God is a Father, which being a word of Relation, muſt imply that he hath a Son, or Sons.

1. One Son only he hath by Nature: *Our Lord and Saviour Jeſus Chriſt*, Pſal. 2. 7. *His only begotten* John 3. 16. The very *character, and brightneſs of his perſons.* Heb. 1, 3.

2. But other Sons he hath by Adoption, that through Chriſt he hath adopted for his Children, being bought with his blood, and quickened by his Spirit, and all thoſe who are true members of his body, are his Children in this ſenſe, and have power to *call him Abba, Father*, Rom. 8. 15. Gal. 4. 6.

3. *An inheritor of the Kingdom of Heaven.*

This benefit follows upon the former. For this is *St Pauls* concluſion. *Rom.* 8. 17. *If we be Children then alſo Heirs, even the Heirs of God, and Heirs annexed with Chriſt.*

Inheritances deſcend by Birth, or are conveyed by Gift, or Will; The firſt way we were no Heirs, not born to the Crown in Heaven. So Chriſt only the true natural Son of God was the Heir. But the ſecond way, that is, by Gift, and Will of God we come to inherit, and therefore the Apoſtle ſaith, that we were Co-Heirs or Heirs annexed.

Heb. 1. 2.

And this is ſo Peculiar to his Children, that no other have any portion in it. Men at large may have large portions of earthly bleſſings. *Mat.* 5. 45. But this inheritance is a *Reſerve*, 1 Pet. 1. 3, 4. *It is a gift. Fear not little flock it is your Fathers will to give you a kingdom.*

Luk 12. 32.

Queſt. *What did your Godfathers and Godmothers promiſe for you?*

A. They did promiſe and vow three things in my name. Firſt. *That I ſhould forſake the Devil and all his Works, the pomps and vanities of the wicked world, and all the ſinful luſts of the fleſh.* Secondly.

Secondly, That I should believe all the Articles of the Christian Faith.

Thirdly, That I should keep Gods holy Will and Commandements, and walk in the same all the days of my life.

Explication.

Three things are here vowed solemnly in the name of the Baptized; Abrenunciation, Faith, Obedience.

1. An utter renouncing and forsaking of Gods enemies, and that which he hates.

1. The Devil and all his works.

2. The pomps and vanities of the wicked world.

3. All the sinful lusts of the flesh. The sum is, That in him that is baptized, there be a constant resolution to have no fellowship with the unfruitful works of darkness, *Ephes.* 11. to this end there is first a profession made,

1. Of Abrenunciation.

That this was required of those who were baptized, appears by undeniable testimonies of the ancient Fathers.

He that was to be baptized was commanded. Τοις εμελλουσι προσιεναι τω λουτρω Σατανᾶ Και σοι ἐπιτιθημι ὁ ἀποτασσῃ τω διαβολω; Isaiah. x. cap. 2. And again cap. ult. Ὁ πας ἀποτασσεται, ἢ συντασσεται μὴ ὁλικως τοις ἐναντιοις.

Aquam adituri sub antistitis manu contestamur, nos renunciare diabolo, & pompæ, & Angelis ejus. Tertull. de coron Mil c. 3. *Id. de Spectac c. 4. Cum aquam ingressi Christianam fidem profitemur, renunciasse nos diabolo & pompæ & angelis ejus ore nostro confitemur, &c.* Id. de Idol. cap. 6. *Quomodo renunciavimus Diabolo & angelis ejus, si eos Deos facimus?* We may read this *formula abrenunciationis* in the Apostles Institutions *Clem. lib. 7 cap. 4. Abrenuncio Satanæ & operibus ejus, pompis, cultui, Angelis, & Machinationibus ejus. Sæculo renunciaveramus, cum baptizati sumus.*

Accedens ad Baptismum renunciat maligno spiritui, & omnibus damnosis ejus pompis. Many more testimonies might be brought to this purpose out of Orig. *in Numero* 12 *hom. Pacian. de Baptis. Cyril. Hierosol. Catechis.* 1 *Mystag. Ambr. s. lib. de iis, qui myst. initiantur, cap* 1. *& lib.* 1. *de sacram. Basil. lib. de Spiritu.* And *Pamel* in his notes upon *Cyprian* Ep. 7. conceives that it was taken from those words of our Saviour, *Luk* 14. ὃς οὐκ ἀποτασσεται πασι τοις ἑαυτου ὑπαρχουσιν, cannot be my disciple. And certain it is that *Cyprian*, in his exposition upon the Lords Prayer, citing this very form, *Qui sæculo renunciavimus & divitias & ejus pompas, &c.* cites this very Text, *Qui non renunciat omnibus*, Luk 14. 26, 27. The use of *Abrenuncio* is apparent in the *Æthiopian Canon* for Baptism: And in that also of *Severus* the *Patriarch* of *Alexandria* Tom. 4. *Biblioth. Patrum.*

Neither is it eaſie to prove that ever Baptiſm was adminiſtred without this Abrenunciation: to lead to which there was an Interrogatory propoſed, the ſelf-ſame which is now propoſed at Baptiſm. To which *St Peter* 1 c. 3. 21. 17. is thought to allude when he ſaith, that the Baptiſm which ſaveth us, is not (as legal purifications were) a cleanſing of the fleſh from outward impurity, but ἐπερώτημα an interrogative trial of a good conſcience towards God. For ἐπερώτημα ſignifies not an anſwer, but a queſtion, and ſo is always taken in the Scriptures, for here is a mutual Stipulation, Of God to ſave us: Of us again ſincerely and conſcionably to ſerve him, and lead a new life.

Hook. Eccl. pol. lib. 5 p. 63. *Eſtius in loc.* *Aret. in loc.*

Uſe. *Hence then we are to learn,*

1. Where a Chriſtian is to begin, at *Abrenunciation*, and to ſay, *expuo flatum immundum:* or in *Bazils* language ἀποπτύω, I ſpet out and defie the evil Spirit. *To deny ungodlineſs and worldly luſts*, Tit. 2. 12. *To ceaſe from evil*, Iſai. 1. 16. *And make no proviſion for the fleſh*, Rom. 13, 14. which in one word is mortification.

Tertul. ad uxor.

2. That if this be not done, we are *fœdifragi*, our vow in Baptiſm is broken. Whereas God hath commanded, thou ſhalt perform thy vows unto the Lord, *Mat.* 5. 33. If we perform our promiſe made in Baptiſm, we are true Chriſtians, not elſe. *Greg.*

Pſal. 78. 57.

3. For the performance of this vow, becauſe mans nature is ſlippery, and apt to ſtart aſide like a broken bow, the wiſdom of the Church took Sureties of the Baptized.

2. *Of Faith. To believe all the Articles of the Chriſtian Faith.*

The next thing which a Chriſtian vows, is to believe: where Three things are vowed.

1. The habit of Faith. *To beleeve.*
2. The ſetling that faith upon a right object. *The Articles of the Chriſtian faith.*
3. That this Faith be entire. *To believe all the Articles.*

1. *Of*

1. Of the Habit of Faith.

Faith is sometimes taken for an outward hypocritical profession of Religion, or a bare perswasion of the truth of it. We usually call it an Historical Faith, which may be in the Devil. Of this *St James* speaks cap. 2. 19. *Thou believest that there is one God, thou dost well: The Devils also believe and tremble.*

But in this place it implies far more, *viz.*

1. *Notitiam*, a knowledge of Gods Will in general, and in particular of the Articles proposed in the Creed.

2. *Assensum*, A firm Assent to the truth of Gods Revelations, grounded upon the authority of the Revealer.

3. *Fiduciam* or *adherentiam*. A trust and confidence or full perswasion that thereby we shall obtain Salvation. And this is called a justifying Faith.

This is a gift of God, *Eph.* 2. 8. and is wrought inwardly by his holy Spirit, *Rom.* 12. 3. and outwardly by the revelation of his word, *Job.* 20. 31. *Rom.* 10. 14.

The subject in which this Faith is, is the heart, which comprehends the understanding, the will and the affections; which being regenerated in every true beleever, Act. 8. 38. Rom. 10. 10.

1. The understanding is enlightned with all saving knowledge. Col. 1. 9. Phil. 2. 3.

2. The Will is enclined to assent to, and receive what we know. Cant. 2. 5.

3. And the affections bent to love it.

Which Three when they meet in any Christian soul, then the man is said to beleeve, and to be indued with the habit of Faith.

This Faith is a quality, and as all other qualities, it admits of degrees. So that in respect of the subject, or persons in whom it is, it is more or less: For there is a strong Faith, and a weak Faith.

1. A strong Faith there is, that lays hold on the object without wavering; such as was in *Abraham*, *Rom.* 4. 20. He stagger'd not in the promise of God through unbelief,

but was ſtrong in Faith. Such was in the woman of *Canaan*, *Matth.* 15. 28. *O woman great is thy faith.* And happy are they upon whom God beſtows theſe gifts: For this faith is the comfortable ſubſtance of things hoped for, the evidence of things not ſeen. *Heb.* 11. 1. For to what we hope for and yet enjoy not, faith gives a being and ſubſiſtence: and what things are ſo far out of our reach that they are inviſible, unreaſonable, impoſſible to the ſenſe and underſtanding; yet faith is the evidence, it makes us as clearly diſcern them, and underſtand them, and as aſſuredly beleeve them, as if for them we had the greateſt evidence in the world. But this ſtrong faith is in few.

Heb. 11. 1.

ὑπόϛασις ἔλεγχος.

2. There is then a weak faith, or a lower degree of faith, which weakneſs lies ſometimes in the apprehenſion of the Object, when a man knows not all that he ſhould know. Sometimes again in the Subject, when a man cannot apply unto himſelf the promiſes without wavering and doubting. This our Saviour likens to a grain of muſtard ſeed, *Matth.* 17. 20. This was in the Diſciples, *Mat.* 14. 31. *O thou of little faith,* and they beg an increaſe of it *Luke* 17. 5. *Lord increaſe our faith.*

And yet this little faith is of the ſame nature with the other: and though it have not the ſame comfort, yet it may do the ſame work, juſtify, and make happy, becauſe to this our Saviour hath made the promiſe, *Matth.* 5. 6. *Bleſſed are they which hunger and thirſt after righteouſneſs, for they ſhall be ſatisfied.* And again it is written of him, *a bruiſed Reed ſhall he not break, and ſmoaking Flax he will not quench,* Matth. 12. 20. That is, he will not quench, and put out, rather he will cheriſh, keep in, and increaſe the leaſt ſparkles of faith and hope.

Now whether this faith be true or no, is thus diſcerned.

1. By an earneſt, ſerious, and conſtant deſire, proceeding from a contrite heart, not ſo much of ſalvation, as of reconciliation, or to be at peace with God through Chriſt, they hunger after righteouſneſs, *Matth.* 5. 6. Whence the act of the Patriarchs faith is commended for this, *Heb*, 11. 13.

ἀσπα-

ἀσπασάμενοι, they kiſſed, ſaluted, or embraced the promiſes, and the promiſe made to them, was of the womans ſeed, which was Chriſt, who was to reconcile all things in Heaven and in Earth. Col. 1. 20.

2. By the influence it hath upon our lives, conforming the whole man to the diſcipline of Jeſus Chriſt, which the Apoſtle calls *Rom.* 16. 26. *The obedience of.* For there is a dead faith which is ſeparated from a holy life, and this juſtifies no man: and there is a living faith, which works by love, *Gal.* 5. 6. or faith keeping the Commandements of God, which alone is powerful to ſalvation. Now with this faith it is that a Chriſtian vows in his Baptiſm to believe. Jam. 1. 17, 18, 19, 20.

2. *The Object. I believe the Articles of the Chriſtian Faith.* Act 4. 12. Matth. 16. 16.

There is no attainment of ſalvation but through the only begotten Son of God, nor by him in an ordinary way, but by faith. And that we might know what to believe, the Church hath delivered unto us a Brief of our Faith: Thereupon it follows, that the Articles thereof are neceſſary Principles for all men in Baptiſm to ſubſcribe to, whom the Church then receives into Chriſts School. *a* Theſe are the Principles of our Religion: and as all other

a That there was at Baptiſm a profeſſion of faith made, is evident by theſe teſtimonies. *Tertul. de Baptiſ.* cap. 6. *Cum autem ſub tribus* [*ſc. perſonis*] *& teſtatio fidei, & ſponſio ſalutis pignerentur. Et de Spect.* cap. 4. *Quum aquam ingreſſi Chriſtianam fidem in legis ſuæ verba profitemur*, to which out of queſtion he alludes *de Corona Militis* cap. 3. *Dehinc ter mergitamur, amplius aliquid reſpondentes, quàm Dominus in Evangelio determinavit.*

Cyp. Epiſt. 70. *edit, Pamuel. Sed & ipſa interrogatio, quæ fit in Baptiſmo, teſtis eſt veritatis. Et in Ep.* 75. *ad Magnum. Quod ſi aliquis illud apponit, ut dicat eandem Novatianum legem tenere, eodem Symbolo quo & nos baptizare, eundem noſſe Deum patrem, eundem filium Chriſtum, eundem ſpiritum ſanctum ac propter hoc uſurpare eam poteſtatem baptizandi, quod videatur interrogatione Baptiſmi à nobis non diſcrepare, ſciat, &c. & Ep. Formul. apud Cyprian. Numquid & hoc Stephanus, & qui illi conſentiunt comprobant, maxime cui nec ſymbolum Trinitatis, nec interrogatio legitima, nec Eccleſiaſtica defuit?* and two or three lines before, *baptizaret quoque multos uſitata & legitima verba interrogationis uſurpans ut nihil diſcrepare ab Eccleſiaſtica regula videretur.*

Cyril. Hieroſol. Cat. 1. *Myſtag. Tunc admonebaris ut diceres credo in patrem, & filium & ſpiritum ſanctum.*

Hieron. contra Lucifer. Cum ſolenne ſit in lavacro poſt Trinitatis confeſſionem interrogare, Credis in ſanctam Eccleſiam? credis remiſſionem peccatorum? &c. and again, *ad Heliodorum, Recordare tyrocinii cui diem quo Chriſto in Baptiſmate conſepultus in ſacramenti verba juraſti.*

Prin-

Principles in other Arts are taken for granted, ſo muſt theſe upon Gods Revelation. We are to embrace them, to hold them for undoubted Truths, reverently to admire them, neither to argue nor to diſpute them, but to give unto them that aſſent, which the Oracles of God require.

1 Thm. 1, 3, 4.

Other confeſſions, as that of *Nice*, and *Athanaſius*, &c. are received of the Church, not as new Creeds, but rather as expoſitions of this old. They add nothing to it, but explain ſome Articles, that either were depraved, or elſe ill underſtood by ſome Hereticks.

Thom. 2. 2. q. 1. art. 9.

Theſe Artieles in a ſtrict ſenſe are the object of our faith, or that which we are to believe. And the whole is uſually called *Symbolum Apoſtolicum*, The Apoſtles Creed.

1. *Apoſtolicum.*

1. Either for that the Apoſtles were the Authors of it, being compoſed by themſelves after they had received the Holy Ghoſt, and before they departed from *Jeruſalem* to preach the Goſpel to all Nations. *Cyprian* or rather *Ruffin*, in *Expoſ. Symboli Apoſtol. Hieron. ad Pamach. Magdeb. ſent. 2 Col* 66. *Baron. tom.* 1. *Aret. tom. in Loc. Sands* in his travels. *pag.* 185. from the Tradition of the Chriſtians there, makes mention of the houſe in which the Apoſtles held the firſt Council, and compoſed the Creed.

In lib. 1. cap. 2. Tertul. de præſcript. c. 21. Iſidor. de Eccl. lib. 2. 3.

2. Or elſe becauſe it is an abridgement of the Goſpel, and of the Apoſtles Doctrine, which was collected out of their Writings taught by them to the Church, and the Church hath delivered through all ages, *Angel. conf.* Art. 8. *Calv. Inſtit. lib.* 2. *cap.* 16.

And it conſiſts of 12 Articles and joynts, and the learned have aſſigned one to every one of the Apoſtles: So much *Ruffin* or *Cyprian* intimates in the fore-cited place: And *Aretius* moved by the Tradition ſo reckons them.

Amb. ſer. 38. Leo. ep. 13. ad Pulcher. Aug.

Howſoever it was, this is certain, that there ever was in the Church a ſet Form of Faith, and this ſelf ſame, for ought any man can prove to the contrary. That they had a Rule, is evident: firſt by the teſtimony of *Irenæus*, *lib.* 1. *cap.* 3. For having in the ſecond *cap.* delivered almoſt

ver-

verbatim the Apostles Creed. *a* In the end of the third he adds, *Una & eadem fides est, neque is, qui multum de ea dicere potest, plus quam oportet dicit: neque, qui parum, ipsum imminuet.* And *Tertullian, de Vel. virg. cap.* 1. *Regula fidei una omnino est, sola immobilis & irreformabilis*, which he there repeats, *b & in de præscript. cap.* 13. repeats it again, but with a *paraphrase*, being the greatest part of the Apostles *Creed*, *c* by which he would prove all Hereticks to be Innovators. Yea and before them both *Ignatius ep.* 2. *ad Trall. & ep.* 3. *ad Magnes.* delivers and expounds particularly these very Articles of the Creed, that concern our Saviours Nature, Person and Office. *d* Which I beleeve they could not, or would not, *uno ore*, with one mouth have done, had not there been

a *Iren.* lib 1. cap. 2. *Ecclesia quanquam per universum orbem terrarum usque ad fines terræ dispersa, ab Apostolis & eorum discipulis fidem accepit, quæ est in unum deum omnipotentem, qui fecit cælum & terram, & maria, & omnia, quæ in iis sunt; Et in unum Christum Jesum filium Dei incarnatum pro nostrâ salute: Et in Spiritum sanctum qui per prophetas prædicavit dispensationis mysteria, & adventum, & ex virgine nativitatem, & passionem & resurrectionem ex mortuis & in carne ad cœlos assumptionem dilecti Christi Jesu domini nostri, & ipsius ex cælis in gloria patris adventum ad instaurandæ omnia & excitandam omnem totius generis humani carnem &c.*

b *Tertull. de Veland virg.* cap. 1. *Regula fidei una omnino est sola immobilis & irreformabilis credendi scilicet in unicum Deum omnipotentem, mundi conditorem & filium ejus Jesum Christum natum ex Virgine Maria, crucifixum sub Pontio Pilato, tertia die resuscitatum a mortuis, receptum in cælos, sedentem nunc ad dextram patris, venturum judicare vivos & mortuos, per carnis etiam resurrectionem.*

c *Regula est fidei, ut jam hinc quid credamus profiteamur, illa scilicet qua creditur, unum omnino Deum esse, nec alium præter mundi conditorem qui universa de nihilo produxerit per verbum suum primo omnium emissum: Id verbum filium appellatum, in nomine Dei varie visum Patriarchis, in Prophetis semper auditum, postremo delatum ex Spiritu Dei patris & virtute in virginem Mariam, carnem factum in utero ejus, & ex ea natum hominem, & esse Jesum Christum — fixum cruci; Tertia die resurrexisse; in cælos ereptum, sedere ad dextram patris: misisse vicariam vim spiritus sancti, qui credentes agat: Venturum cum claritate ad sumendos sanctos, ad vitæ æternæ & promissorum cælestium fructum, & ad judicandos profanos igni perpetuo, facta utriusque partis resuscitatione, cum carnis resurrectione. Hæc Regula a Christo ut probabitur instituta nullas habet apud nos quæstiones, nisi, &c.*

d *Ignatius ad Trall.* Ὁ Ἰησοῦς Χριστὸς ἀληθῶς ἐγεννήθη καὶ ὁ Θεὸς, καὶ ἐκ παρθένου — ἐσαυρώθη, καὶ ἀπέθανεν ὁπὸ Ποντίου Πιλάτου — καταλθὼν εἰς ἅδην μόνος — Καὶ ἀνέστη ἀπὸ τῶν νεκρῶν ἐγείραντος αὐτὸν τοῦ πατρὸς, καὶ τεσσαράκοντα ἡμέρας συνδιατρίψας τοῖς ἀποστόλοις, ἀνελήφθη πρὸς τὸν πατέρα, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ: And in his Epistle *ad Magnesios*, he repeats the same sum of Faith, adding in the close, Καὶ ἐφεξῆς ὁμοίως ἡ ἀναστασία ἡμῶν ἐν τῷ κυρίῳ ἡμῶν ἐστιν ἡ ἀληθινὴ ἀνάστασις ἡ ζωοποιός.

this

this one Rule constant in the Church to have done it by.

Oecum. in Loc. Neither are these Texts following in vain alledged to prove that it was so, 2 *Tim.* 1. 13 Hold fast the form of sound words, ὑποτύπωσιν, as it were an example delineated and set before him, which in the former verse he calls παραθήκην *depositam*, a rule deposited, and left in his hand And again ὑπήκουσαν εἰς ὃν παρεδόθητε τύπον διδαχῆς, *Rom.* 6. 17. Observe that the Apostle calls it τύπον, which the Greek scholia glosses ὅρον καὶ κανόνα the bound and rule, and saith that it was delivered. But more plainly, *Rom.* 12. 6. *If any man prophesie let him do it.* κατὰ τὴν ἀναλογίαν τῆς πίστεως. The word signifies rather *rationem, convenientiam, congruentiam.* There is a proportion, and such an analogy as relates to somewhat that is certain and drawn into a Rule. The meaning then of the Apostle is, that he that prophesies must either teach according to the Scripture, which is the rule of Faith, or according to the Apostles Creed, which is the brief of that Rule; and why he may not allude to this last, I see not.

e Beza in loc. Ro. 12. 6. protest. τῆς ἀναλογίας vocabulum 2. Er. exponi, nempe pro convenientia seu congruentia quadam vel pro eo quod antea μέλρὸν vocaret. Harum igitur interpretationum si priorem sequaris, significat Apostolum verum Canonem Prophetiæ posuisse, i. e. interpretationis Scripturarum veræ, à falsa discernendæ: nempe si ad Christianæ fidei axiomata omnia exigantur Symbolo comprehensa ad Apostolum vocant, & quod jam inde ab initio Evangel. prædicationis veluti Evang. Epitome scriptum fuit; ideoque norma & regula fidei merito a Tertul. vocatur.

Cypri. in Expos. Symb. Now the reason why the Apostles delivered the Christian faith in this short sum, is thought to be this, A command they received to preach the Gospel, over all the world; to which purpose they were to disperse themselves, that therefore they, and those they taught and sent, might agree in and constantly teach one and the same doctrine, before their dispersion they agreed upon this form as a rule, and a square to examine all doctrines by, and a means to suppress all Schisms and Heresies.

Symbolum.

Cyp. l. cit. And it is called *Symbolum* from συμβάλλεσθαι, that signifies to put together, and to cast in money to make up a sum, or reckoning. Hence the word *Symbolum*, signifies a shot

Shot, a Badge, a Collation, or the word given to the Soldiers in war. *Cyp. l. cit.*

1. A Shot, or Collation, becauſe every particular Apoſtle did caſt in, and collate his Article to make up this Summ, at leaſt the whole doth ariſe out of their common writings. *Euſeb. Emiſ. Hom 1. de. Symb.*

2. Or elſe becauſe this ſhould be *nota teſſera, indicium*, a badge, a word. For as a Soldier is known in the field by the word, to what ſide he doth belong: ſo thoſe who maintained the truth of the Goſpel, and had obliged themſelves as it were *Sacramento Militari* to fight under Chriſts banner, and to maintain the Truth, ſhould be known from all unbeleevers, and miſ-believers: ſo that if any falſe brother ſhould creep in, *interrogatus Symbolum, prodat ſe an ſit hoſtis, vel ſocius*: being asked his Creed, upon the account given, he ſhould ſhew himſelf whether he was a friend or an enemy. *Cyp. loc. cit.*

3. *All the Articles of the Chriſtian Faith.*

All] It lies not then in a mans power, which Articles he will chuſe to believe, and which to disbelieve. For a man profeſſeth in his Baptiſm to believe, *All*.

Thus *Athanaſius* hath thus expreſſed. Whoſoever will be ſaved, before all things it is neceſſary, that he hold the *Catholick* Faith: Which Faith, except a man keeps *whole and entire*, without doubt he ſhall periſh everlaſtingly.

1. Then a man may not be an Heretick in disbelieving anv Article here ſet down, in which all Heretical ſects are faulty.

2. Nor he may not impoſe any new Articles, as neceſſarily to be believed, which is the heavy yoak of *Rome*. All theſe are to be believed, and theſe onely, the reſt are more than need.

3. Of Obedience. *That I ſhould keep Gods holy Will and Commandements, and walk in the ſame all the days of my life.*

Pſal. 119.105. Epheſ. 5. 2. Luke 1. 7. 5.

The third thing promiſed in our Baptiſm is *Obedience*, which, if right,

1. Gods Will and Commandements muſt be the Rule.
2. We muſt walk in the ſame.
3. It muſt be all the days of our life.

1. In Obedience. *deterius ſubjiciatur meliori*: Our reaſon, which is often but an ill *Counſellour*, muſt ſubmit and yield to a higher and better *Guide*. Our actions muſt conform to the Divine Will and Wiſdom, which is the original of all Sanctity and Goodneſs. Neither is it enough that we conform in the external execution; for beſides the act done, our heart muſt be made a *Holocauſt*, and chuſe the duty becauſe God commands it.

2. This his Will muſt be our walk, for we are to walk in the ſame.

1. That we erre not.
2. That we ſtand not ſtill.

3. This muſt be our continual Walk: ſerve we muſt in Righteouſneſs and Holineſs all the days of our life, *Luke* 1. 75.

Our Obedience then muſt have theſe three conditions, it muſt be

1. *Recta*, well regulated by his Will, *Rom.* 12. 2.
2. *Operoſa & moliens aliquid*, not lazy Obedience, but doing, ſtirring, and walking, *Mat.* 7. 21. *James* 1. 22.

Luke 1. 75. Mark 13. 13.

3. Conſtant, all our days. A good man is well compared to a Cube, or Dye, that hath all ſides ſquare, being faſt ſetled, and not like a Reed ſhaken with every wind.

Q. *Doſt thou think that thou art bound to beleeve and do as thy Godfathers and Godmothers have promiſed for thee?*

Anſw. *Yes, and by Gods help ſo I will*, &c.

This anſwer conſiſts of many particulars.

1. An

1. An ingenious confeſſion of the Obligation, *Yes verily.*
2. A profeſſion of Faith and Obedience, yet with a neceſſary caution, By Gods help, *By Gods help ſo I will.*
3. A hearty rendition of thanks. *I heartily thank my heavenly Father.*
4. The motive to this thankfulneſs, *becauſe he hath called me to this ſtate of Salvation through Jeſus Chriſt our Saviour.*
5. A petition for Grace and perſeverance in our Chriſtian profeſſion.
   1. *And I pray to God to give me his Grace.*
   2. *That I may continue in the ſame to my lives end.*

Thus far of the Preface to the Catechiſm.

Now follows the body of the Book, in which are contained Four things, according to the Four main duties required of a Chriſtian,

1. Faith. 2. Obedience. 3. Prayer.
4. The receiving of the Sacraments.

Which being his main duties, and no man being able to do any duty rightly and certainly, without a Rule to direct him: That a Chriſtian ſhould not want a Rule for his directions in every one of theſe duties, it pleaſed the Church to ſet him a Rule, by which he is to try every one of theſe.

1. The Rule for his Faith, is the Creed.
2. The Rule for his Obedience, the Decalogue.
3. The Rule for his Prayers, the *Pater noſter*, or *Lords Prayer.*
4. The Rule for the Sacraments, the Doctrine here delivered.

The intent then of this Catechiſm is to deliver theſe Rules, and to explain them eaſily and briefly, that no perſon pretend ignorance, or be to ſeek what to beleeve, or what to do in the matter of Religion.

1. *Of the Creed, or Rule of Faith.*

Catech. *Rehearſe the Articles of thy belief.*

3. Of Obedience. *That I ſhould keep Gods holy Will and Commandements, and walk in the ſame all the days of my life.*

Pſal. 119.105. Epheſ. 5. 2. Luke 1. 7. 5.

The third thing promiſed in our Baptiſm is *Obedience*, which, if right,

1. Gods Will and Commandements muſt be the Rule.
2. We muſt walk in the ſame.
3. It muſt be all the days of our life.

1. In Obedience. *deterius ſubjiciatur meliori*: Our reaſon, which is often but an ill *Counſellour*, muſt ſubmit and yield to a higher and better *Guide*. Our actions muſt conform to the Divine Will and Wiſdom, which is the original of all Sanctity and Goodneſs. Neither is it enough that we conform in the external execution; for beſides the act done, our heart muſt be made a *Holocauſt*, and chuſe the duty becauſe God commands it.

2. This his Will muſt be our walk, for we are to walk in the ſame.

1. That we erre not.
2. That we ſtand not ſtill.

3. This muſt be our continual Walk: ſerve we muſt in Righteouſneſs and Holineſs all the days of our life, *Luke* 1. 75.

Our Obedience then muſt have theſe three conditions, it muſt be

1. *Recta*, well regulated by his Will, *Rom.* 12. 2.

2. *Operoſa & moliens aliquid*, not lazy Obedience, but doing, ſtirring, and walking, *Mat.* 7. 21. *James* 1. 22.

Luke 1. 75. Mark 13. 13.

3. Conſtant, all our days. A good man is well compared to a Cube, or Dye, that hath all ſides ſquare, being faſt ſetled, and not like a Reed ſhaken with every wind.

Q. *Doſt thou think that thou art bound to beleeve and do as thy Godfathers and Godmothers have promiſed for thee?*

Anſw. *Yes, and by Gods help ſo I will*, &c.

This anſwer conſiſts of many particulars.

1. An

1. An ingenious confeſſion of the Obligation, *Yes verily.*
2. A profeſſion of Faith and Obedience, yet with a neceſſary caution, By Gods help, *By Gods help ſo I will.*
3. A hearty rendition of thanks. *I heartily thank my heavenly Father.*
4. The motive to this thankfulneſs, *becauſe he hath called me to this ſtate of Salvation through Jeſus Chriſt our Saviour.*
5. A petition for Grace and perſeverance in our Chriſtian profeſſion.
   1. *And I pray to God to give me his Grace.*
   2. *That I may continue in the ſame to my lives end.*

Thus far of the Preface to the Catechiſm.

Now follows the body of the Book, in which are contained Four things, according to the Four main duties required of a Chriſtian,

1. Faith. 2. Obedience. 3. Prayer.
4. The receiving of the Sacraments.

Which being his main duties, and no man being able to do any duty rightly and certainly, without a Rule to direct him: That a Chriſtian ſhould not want a Rule for his directions in every one of theſe duties, it pleaſed the Church to ſet him a Rule, by which he is to try every one of theſe.

1. The Rule for his Faith, is the Creed.
2. The Rule for his Obedience, the Decalogue.
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The intent then of this Catechiſm is to deliver theſe Rules, and to explain them eaſily and briefly, that no perſon pretend ignorance, or be to ſeek what to beleeve, or what to do in the matter of Religion.

1. *Of the Creed, or Rule of Faith.*

Catech. *Rehearſe the Articles of thy belief.*

Anſw. *I beleeve in God, the Father Almighty, maker of Heaven and Earth, and in Jeſus Chriſt*, &c.

The firſt duty required of a Chriſtian is, that he beleeve. For it is not poſſible that he ſhould obey the Commandments of God, or pray unto him, or expect the performance of any promiſe from him, or deſire by the Sacraments to have them ſealed to him, except he hath faith, truſt, affiance, and confidence in God. Whence the Apoſtle ſaith, *Heb.* 11. 6. *Without faith it is impoſſible to pleaſe God, for he that comes to God, muſt believe, that he is, and that he is a rewarder of them that diligently ſeek him.* As then in Religion, we muſt begin with Faith, ſo doth the Catechiſm with the Rule of Faith, ſets that firſt down, and then briefly explains it.

Mat. 7. 21. Rom. 2. 13. James 1. 21. John 13. 17.

But here it muſt not be paſſed over with ſilence, that both the Catechizer and the Catechized turn the words into works, and make every Article Practical. That is, that the knowledge thereof float not in the brain, or the words ſlide not only from the tongue, but that they ſink down into, and warm the heart, and render it apt and ready to the practiſe of ſome duty. More plainly, that we know not only what the words ſignify, but to do ſomewhat that is agreeable to our beleef.

Of the parts of the Creed.

Zanch. de Symb. Apoſt.

Some make Three, ſome Four parts of the Creed, the matter is not great, for it comes to the ſame purpoſe. Both being done *docendi cauſa*, for the eaſe of the Teacher, and the Scholar.

But the whole Twelve Articles may be reduced to theſe Two heads

1. The Firſt being concerning God.
2. The Second of the Church.

It handleth
- of God
  - 1. In General, *I believe in God.*
  - 2. In ſpecial of
    - 1. God the Father.
    - 2. God the Son.
    - 3. God the Holy Ghoſt
- of the Church. *I believe the Catholick Church.*

Three

Three perſons there are in the Holy Trinity, and theſe have their diſtinct actions, which yet are ſo terminated in each one, that the other are not excluded, but rather included: for, *Opera Trinitatis ad extra ſunt indiviſa*, The works of the Trinity to all outward acts, are not divided.

1. The firſt act is Creation, and that is attributed to the Father, in the firſt Article. We thus expound it in the Catechiſm, *I beleeve in God the Father, who hath made me, and all the world,* or as it is in the *Nicene Creed,* all things viſible and inviſible.

2. The ſecond Act is redemption, and that is attributed to God the Son, in the Six following Articles, which deſcribe unto us the Perſon and the Office of this our Redeemer.

1. His Perſon, θεάνθρωπος, God and Man. 1. God, for he was his onely Son. 2. Man, being incarnate, conceived of the Holy Ghoſt, born of the Virgin *Mary*.

2. His Office in general, to be a Saviour, Jeſus, and Chriſt anointed to that end: a King, a Prieſt, a Prophet. To his Prieſtly Office the Articles that concern his paſſion do peculiarly belong; becauſe he offered himſelf that he might be a propitiatory Sacrifice for the ſin of the whole world. To his Kingly and Prophetical the four laſt, for he overcame Hell as a King, and roſe as a King, and aſcended in triumph as a King, and ſits on the right hand of God as a King, and ſhall judge the world as a King. And *When he was aſcended up on high, he gave gifts unto men,* or men endued with gifts, *ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Teachers, for the perfecting of the Saints, for the work of the Miniſtery,* for the edifying of the body of the Church, which is the Prophets Office. In theſe Six Articles then is taught us in brief the Hiſtory and Myſtery of our Redemption; which the Catechiſm hath thus explained. *I believe in God the Son, who hath redeemed me and all mankind.*

Iſa. 53. 10. Heb. 7. 27. Heb. 2. 9, 17. Rev. 1. 18. Epheſ. 4. 11, 12.

3. The third Act is Sanctification, and that is attributed to the Holy Ghoſt, in the *Nicene* Creed, and in the Catechiſm

Rom. 8. 10, 11.

techiſm in theſe words, *And I beleeve in the Holy Ghoſt, who ſanctifieth me, and all the elect people of God.*

2. Theſe elect people of God are in the Creed called *The Holy Catholick Church*, in which there is the Communion of Saints, collected by his Spirit, Sanctified by his Spirit. And about the benefits conferred on them, the remainder of the Creed is ſpent. Which benefits are,

1. In this life, } *Remiſſion of ſins,*
2. After this life, } *Reſurrection of the body*, and *Life everlaſting.*

This is in general, the ſummary Contents of our Creed, and by it we may be put in mind,

1. To try our Faith, *John* 11. 25, 29, 27 2 *Cor.* 13. 5. *Examine your ſelves, whether you be in the faith.*
2. Then upon tryal to make it our cognizance and note of diſtinction from all hypocrites and enemies to Chriſt, *Luk* 8. 13.
3. By perceiving the weakneſs of our faith, to beg an increaſe of it, as did the Diſciples, *Luk* 17. 5.
4. To remember that we vowed to believe all this in Baptiſm.
5. That this in all tentations and preſſures muſt be our ſhield, *Epheſ*, 5. 16. *Mat.* 15. from 21 to 28.
6. Laſtly, It ſhould put us in mind to be thankful unto God for our Creation, Redemption, Sanctification, and Reception into the Church, by which we come to be partakers of the following benefits, *viz.* Remiſſion of ſins, and Reſurrection to everlaſting life.

Now follows the Expoſition of every Article.

Queſt. *Which is the firſt Article of the Creed?*

Anſw. I beleeve in God the Father Almighty, maker of Heaven and Earth.

The Explication.

In this Article we are to conſider,

1. The

1. The Act, I believe, *Credo*, which gives name to the Creed.
2. The Object of our Faith, God. *I believe in God.*
3. The Description of God, as it relates to the first person.
   1. A Father.
   2. Almighty.
   3. Maker of Heaven and Earth.

1. *Of the Act, I beleeve.*

1. *Credo.* I [beleeve] The person I, brings the Faith home, and makes it particular, and thus the phrase runs in all the other Articles, putting us in mind, that it is our own Faith (when we are of age to profess it) which will be beneficial to us, and not the Faith of any other person. Rom. 4 3. *Abraham believed God, and that was counted to him for righteousness.* Gen. 15. 6. To him in a restrained sense.

The belief here, is not a bare confession, an opinion, or an assent. The phrase imports more, for it is not *Credo Deo*, I believe God, though it requires that also, a man being bound to believe, that whatever command God hath given must be obeyed, whatever judgement he hath threatened, shall be inflicted, whatsoever promise he hath made, shall be performed: But as I said, the phrase imports more, because *Credo in Deum*, is, as if I said, I put my whole Trust, Hope, and Confidence in him; I relye upon him: I embrace him for my God, and I adhere to him. *Hab* 1. 12. *Art not thou from everlasting, O Lord my God, mine Holy One?*

2. *The Object, God.*

By this word is signified to us the Essence of the Deity, who *Exod* 3. 14. is called *Jehovah*, I am. For whereas all other things are subject to change, we can say of them, they are not what they have been, or shall not be what they are: he evermore is the same, and his years shall not fail. This word then intimates unto us, that he is of a Nature.

1. Eternal

1. Eternal. 2. Immortal, or the living God.
Rom. 1. 20. 3. Immutable: having a Being in and from himſelf,
1 Tim. 1. 17. which is the original and beginning of all Being, *Act* 17.
Heb. 1. 11, 12. 28.

Hence then we are to believe,

1. That there is a God. Beſides Scripture, reaſon doth ſufficientiy prove it, and to this the Apoſtle appeals, *Rom.* 1. 19, 20. *Act.* 14. 15. *Act.* 17. from. 24. to 29.
2. That this God is but one: the Scriptures declare this expreſly, *Deut.* 6. 4. *Hear O Iſrael, the Lord our God is one Lord.* 1 Cor. 8. 5. *There is no other God but one.* And reaſon concludes it alſo, becauſe there can be but one infinite, independent, and omnipotent cauſe.
3. That yet in this unity of the Godhead, there is a Trinity of perſons; the Father, Son, and Holy Ghoſt. 1 *John* 5. 7. *There be three that bear witneſs in Heaven. The Father, the Word, and the Holy Ghoſt:* Mat. 28. 19. *Go ye therefore and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt*, Gal. 4. 6. and he that doubts let him go to *Jordan*, *Mat.* 3. 16, 17.

Queſt. *How are theſe perſons diſtinguiſhed?*

Anſw. Not in the Eſſence of the Godhead, for their Eſſence is one and the ſame. *Theſe three are one*, 1 John 5. 7. Nor yet in their Dignity and Attributes; all being Co-equal, Co-eſſential, Co-eternal. All uncreate, incomprehenſible, Almighty.

The diſtinction then is, that under this Notion of a Perſon, this one God is made known to us.

1. The Firſt Perſon under the Notion of the Father.
2. The Second Perſon under the Notion of the Son.
3. The third, under the Notion of the Holy Ghoſt.

Then again they are diſtinguiſhed by their internal properties.

1. Αγεννησία, 1. Not begotten belongs to the Father. He is of none.
2. γέννησις 2. Begotten belongs to the Son, *Pſal.* 2. 7.
3. ἐκπόρευσις. 3. Proceeding belongs to the Holy Ghoſt, for he is the

the Spirit of God, 1 *Cor.* 2. 10. and the Spirit of Christ, *Rom.* 8. 9.

3. They are distinguished by their manner of working outwardly; For

1. The Father Creates, *Gen.* 1. 1. *Mat.* 2. 10.
2. The Son redeems, *Gal.* 3. 13. & 4. 5.
3. The Holy Ghost illuminates and sanctifies, 2 *Pet.* 1. 21.

These things all the persons work equally and inseparably in respect of the cause and effect: for what one doth all do. Yet in congruity we attribute a distinct act in respect of the order and object.

In a word, this is a mystery revealed by God, therefore to be believed by us, and not curiously searched, to be adored, rather than to be explored. To search is rashness, to beleeve is piety, to know is life. An object for our faith, not for our reason. The reason of our belief in this, being Gods revelation. So that he that will be curious and inquisitive about it, must remember what is written, *Prov.* 25. 27. *Qui scrutator est majestatis oprimetur a gloria.* It is not good to eat much honey; for men to search their own glory, is not glory.

Scrutari temeritas est, credere pietas est, noscere vita est. Bern.

3. *Father. I believe in God the Father.*

Father is his first Attribute. And he is the Father of Christ by *Nature*, of his Elect by *Adoption*, of all men and all things by *Creation*. As in a Family, we call him *Paterfamilias*, the Father from whom the whole family is derived, and by whose Counsel and Command the whole house is ordered and governed: so also in this great house of the universe, we call God the Father, because it proceeds from him, as the first author and fountain, and is yet ordered and governed by him, as the great Supervisor and Provider. *Is not he thy Father that hath bought thee, hath he not made thee, and established thee?* Deut. 32. 6. Mat. 5. 48. Rom. 8. 15. Under this term is taught us his Mercy, Goodness, and Providence.

Rom. 15. 6. Heb. 1. 2. John 20. 17. Jer. 31. 9.

4. *Almighty*, Παντοκράτωρ.

His next attribute is Almighty, which in the Greek is παντοκράτωρ, a word, that signifies not only power, but right of dominion, so that by it we learn Two things.

1. His unlimited power or omnipotency; that he is able to do what he will, and more than he will too: a Father we have that is able to defend us from our enemies, and in that respect far superior to our earthly Parents, that would defend their Children, but cannot. If he will he can.
2. That this his power is not violent, or like that of a Tyrant, but Fatherly, and of right belonginging to him. He is absolute Lord of Heaven and Earth, and hath given this power to his Son, *Mat.* 28. 18.

And this term is chosen, and set in the head of the Creed, because the things that follow, are most of them so transcendent, and so far pass our capacity and belief, that if at any time there should be in us *an evil heart of unbelief*, so that we stagger in the promises, we might have an Eye to this word *Almighty*, and remember that he is an Omnipotent Father, a powerful Lord and King, and can do what he will in Heaven and Earth. This was the foundation of our Father *Abraham*'s Faith, *He staggered not in the promises, but remembred that he was able.* Rom. 4. 21. And the Apostle assures the Jews of their restitution upon this ground, if they abide not in their unbelief, they shall be grafted in: *For God is able to graft them in again*, Rom. 11. 23, 25.

5. *Maker of Heaven and Earth.*

This is Gods third Attribute. 1. Maker. Creator it is in the original, and that signifies that he made the world of nothing, or of no former pre-existent matter. For *Creatio* is *ex Nihilo.*

By Heaven and Earth we are to understand themselves, and all creatures contained in them, Angels, Stars, Elements, Mixt bodies of all sorts, Plants, Birds, Beasts, Fishes, Men,

Men, with all the Natural properties and faculties with which they are and were then impowred in the first Six days Creation, *Gen.* 1.

2. Because to make is to little purpose, except the Maker shall keep up what he hath made. Therefore God also is said to be the Maker of Heaven and Earth, because as he framed them by his power, so he provides for them out of his goodness, preserves them in their essence and existence, out of his All-sufficiency, and orders and governs out of his wisdom, all things in Heaven and Earth. Act. 17. 28. Mat. 6. 25. and 10. 29, 30, 31.

1. The Creation then sets forth his power.

2. His Providence sets forth his Love and Goodness.

3. His conservation of all things in this constant course, his All-sufficiency.

4. His ordering, guiding, disposing, and governing of the whole, his great and unspeakable wisdom.

The practical part of this Article.

The influence that this Article may have upon our lives and practice is in a word all the Duties of the first Commandment; For from hence will flow very kindly our Faith, our Hope, our Love, our Fear, our Confidence, our Honour, our Worship, our Prayer, our Praise and Thanksgiving, which I thus illustrate, by applying the several duties to the Essence of God, and his Attributes. Doctor *Hammond, pr. Cat.*

1. He is God, and that is the ground of our Faith. For *God cannot lye*, saith *Balaam*, Numb. 23. 19. As he is *verus Deus*, True God, so he is *verax Deus*, a God of Truth: And this his Truth and Veracity is the reason we believe what he hath spoken.

2. This God is *Jehovah*, I am. Our being then, we must know we have from him, *In him we live, move, and have our being*, Act. 17. 28. τῶ γένος ἐσμὲν.

3. His Deity is the ground of our adoration, worship, Prayer, *Psal.* 95. 6. *O come let us worship, and fall down, and kneel before the Lord our Maker, for he is the Lord our God.*

4. This God is our Father: we must then be dutiful Children, Fear, Love, Reverence, Honour him: Honour

thy Father and Mother. *If I be a Father, where is my Honour,* ? Mal. 1. 6.

5. He is Almighty: therefore we are to Truſt, to Relye upon him, to hope in him. For with God nothing is *impoſſible*, *Mat.* 19. 26. *Mat.* 3. 9. *Mar.* 10. 27.

6. This Almighty is παντοκράτωρ, he hath abſolute Paternal, Regal Power, 2 *Cor.* 6. 18. Therefore we muſt ſubmit unto him, obey him, be content to be ruled by him; For, *Rebellion is as the ſin of Witchcraft.* 1 Sam. 15. 23. *Let every ſoul be ſubject to the higher power.* Rom. 13. 1.

7. He is the Maker of Heaven and Earth, by which, as I ſaid, is ſet forth his power, his all-ſufficiency, his goodneſs, his wiſdom, his providence.

1. His all ſufficiency, *Gen.* 17. 1. bids us relye upon his promiſes for what is fit or neceſſary for us, and not to diſtract our ſelves with care, *Mat.* 6. from 25 to the end.

2. Laſtly, his goodneſs, wiſdom, providence, *&c.* is the ground of all our prayers, petitions, praiſe, and thankſgiving we ſend up to him. *Rev.* 4. 11. *Thou Lord art worthy to receive glory, and honour, and power, for thou haſt created all things, and for thy pleaſure they are and were created.*

Of the ſecond part of the Creed which concerns Chriſt, or Mans Redemption by Chriſt.

From God we have our being, from Chriſt our well-being: from God by Creation: from Chriſt by Redemption: and better it had been for us, not to have been than not to have been redeemed. Of which Mercy, that we might take a particular view, in the ſix following Articles of our Creed, is ſet before us the perſon of the Redeemer, and how he redeemed us. The Articles are theſe.

1. And (believe) in Jeſus Chriſt his only Son our Lord.

3. Who was conceived of the Holy Ghoſt, born of the Virgin *Mary.*

3. He ſuffered under *Pontius Pilate*, was crucified, dead and buried.

4. He

4. He deſcended into Hell, the third day he roſe again from the dead.

5. He aſcended into Heaven, and ſitteth on the right hand of God, *&c.*

6. From thence he ſhall come to judge the quick and the dead.

All theſe Articles are thus ſummed up in the Catechiſm, *That Jeſus Chriſt redeemed me, and all mankind. More particularly we are to conſider in them,*

1 The deſcription of the perſon of the Redeemer, whoſe Perſon and Office is ſet forth under Four Names,

1. Jeſus. 2. Chriſt. 3. His onely Son. 4. Our Lord.

2. What he did for mans Redemption, that he was { Humbled. / Exalted.

1. Humbled he was in his Incarnation, of which we have here Two principles: Firſt, The *Holy Ghoſt*. Secondly, The *Virgin Mary*.

1. His conception from the *Holy Ghoſt*. conceived by the Holy Ghoſt.

2. His Birth and Nativity from the *Virgin Mary*. Born of the *Virgin Mary*.

2. Humbled he was in his

1. Paſſion. He ſuffered under *Pontius Pilate*.
2. Crucifixion, being crucified and nailed to the Croſs.
3. Death: For he died on the Croſs, He was Dead.
4. Burial. To the grave he deſcended, was buried for us.

To which his Burial, ſome refer the following words: He deſcended to Hell: Others make it the firſt ſtep of his Honour, Conqueſt and Triumph.

2. But he that was thus far humbled, was again exalted, becauſe he *Humbled himſelf to death, even to the death of the Croſs, therefore hath God exalted him, and given him a Name above every Name*, &c. Phil. 2. 8, 9. Iſa. 53. 12. And this his exaltation is expreſſed in the following Articles.

Pſal. 110. 7. *Claritas humilitatis præmium.* Mat. 28.

Act. 1
Heb. 1. 13.
Pſal. 110. 1.
Act. 17. 31.
Joh. 5. 22.

1. His Reſurrection; He roſe again the third day.
2. His Aſcenſion; He aſcended to Heaven.
3. His Glorification: He ſits on the right hand of God.
4. His Return in Glory. He ſhall come to judge the quick and the dead.

This is the ſum of that part of the Creed, that belongs to our Saviour and Redeemer Jeſus Chriſt, I ſhall now more fully explain every particular Article.

1. The firſt Article concerning Chriſt, *viz.* *And in Jeſus Chriſt his onely Son our Lord.*

In Chriſt we are to conſider { 1. His Perſon conſiſting of Two Natures. 2. His Offices.

1. *Of the Perſon of Chriſt.*

In the Perſon of Chriſt there was an union of Two Natures, the Divine and Humane. The Divine, for he was His onely Son, the Humane, for he was Chriſt, that is, anointed. *Joh.* 1. 14. *The Word was made fleſh*, and his Name was *Immanuel*, *God with us.* Mat. 1. 23.

Rom. 9. 5.
John 2. 19.
John 1. 14.

And this aſſumption of the Humanity, and joyning of it with the Deity made him a fit perſon to be our Mediator and Redeemer.

1: The Divine Nature was neceſſary, that ſo his ſatisfaction might be of an infinite merit, and proportionable to our offence. *Heb.* 9. 14. God redeemed the Church with his blood.

2. The humane Nature was neceſſary; that he might perform perfect obedience to the Law, and dye for our ſins, which the Godhead could not: God redeemed indeed, but it was with blood, and then he muſt be man, for God had no blood to ſhed.

Gal. 1. 4, 5.

2. *Of Chriſts Office.*

1 Tim. 1. 15.
Luk. 2. 11.

His Office in General is to ſave: to that end he came into

into the world, and to that end he took the Name,

1. *Jeſus.*

Jeſus is an Hebrew Name, and it ſignifies a Saviour, *Thou ſhalt call his Name Jeſus, for he ſhall ſave his people from their ſins.* Mat. 1. 21. Tit. 2. 14.

To ſave and redeem from ſin, implies three things.

1. To obtain pardon for ſin, both from guilt and puniſhment, and reconciling ſinners to God; and thus Jeſus was a Saviour, for he obtained our pardon, freed us from the wrath of God, and reconciled man to God. 2 Cor. 5. 19. Rom. 5. 10, 11. 1 Theſ. 1. 10. Act. 10. 43.

2. To deliver from the ſlavery and dominion of ſin, and to give power to repent for it, and to mortifie it: and thus alſo he ſaves his people from their ſins. Becauſe in all his people, by the power of his Spirit, he ſo weakens, and mortifies ſin, that it ſhall not reign in their mortal bodies. Col. 3. 35. Rom. 6. 5, 6. and 8. 2. 2 Cor. 7. 1. Gal. 2. 20.

3. To perfect Salvation, and ſave in another world: and thus alſo he ſaves his people, his purpoſe being to bring them to Salvation after this life. Epheſ. 1. 3. John 3. 36. 2 Pet. 1. 3, 11. 1 Pet. 1. 4.

The Practical part, or that influence, which this Salvation purchaſed by Jeſus, ought to have upon us.

1. It is proper to ſtir us up to be affectionate and grateful to this our Saviour, that being the only Son of God, would yet take our Nature upon him that he might be our *Jeſus.* Luk. 1. 46. 68. and 2. 13.

2. It ſhould beget in us a juſt hatred of ſin, that brought God from Heaven to expiate, and dye for it. Pſal. 119. 114. Epheſ. 4. 22, 23, 24.

3. It is moſt proper to enforce Repentance, and amendment of life. This being the end of Chriſts death to redeem us from all iniquity, and to purifie to himſelf a peculiar people, zealous of good works. Titus 2. 14.

2. *Chriſt.*

The next title that is given our Saviour, is Chriſt, which in the *Hebrew* is *Meſſiah*, ſignifying Anointed, and it intimates

mates the three Offices, to which men were admitted by
Pſal. 2. 6. the Ceremony of *Anointing*. The King, the Prieſt, the Pro-
Pſal. 110. 4. phet were anointed among the Jews. That then our
Deut. 18. 28, and 15. Saviour was *Chriſtus*, that is *Unctus*, Anointed, ſhews that
Act. 3. 22. he was to be all theſe, A King, a Prieſt, and a Prophet, to his people.

But here obſerve, that this Unction was not performed with Material Oil, but by the Holy Ghoſt. *Luk.* 4. 18. *Heb.* 1. 9. and with this *Oyl of gladneſs*, as it is called, *Pſal.* 45. 8. he was *anointed above his fellows*, both *extenſive*, and *intenſive*.

1. Firſt, *extenſive*, becauſe the three Offices met in his perſon, which were never conjoyned in any other. *Aaron* was an Anointed Prieſt, *Saul* an Anointed King, *Eliſha* an Anointed Prophet, *Melchizedech*, King and Prieſt, *David* King and Prophet, but none but he all theſe, King, Prieſt, and Prophet.

2. *Intenſive*, that is, in the intenſeſt, and higheſt degree, that poſſibly this Unction might be had, and faculty to uſe it to all effects and purpoſes, to which Grace doth or can extend: and thus Chriſt, and Chriſt alone did partake
Epheſ. 4. 7. of this unction, or Gifts of the Holy Ghoſt. For *to every one*
Col 1. 19. *of us is given Grace according to the meaſure of the gift of*
and 2. 9. *Chriſt: from him we receive grace for grace.* But he was *full of grace and truth*, Joh. 1. 14. *and in him dwelt all the fulneſs of the Godhead bodily.* Col. 1. 9. Becauſe in his perſon there was the grace of Union, therefore was in it the the grace of Unction.

The condition of man without Chriſt, is very lamentable, and this ariſeth from 1. Ignorance. 2. Diſorder. 3. Guilt. But by the Offices of Chriſt, there ariſeth an Antidote for theſe three.

Heb. 3. 1. 1. His Prophetical Office is able to diſpel our ignorance:
Mal. 3. 1. for as a Prophet he doth illuminate and teach us know-
2 Cor. 1. 24. ledge.
Col. 2. 3.
Pſal 2. 6. 2. His Regal Office is of Power to remove all Diſor-
Dan. 2. 44. der: as a King he can ſet all right, and keep all right.
Luk 1. 36.
Col. 1. 20, 22. 3. His Prieſthood was ordained to remove our Guilt.

For

For it was the Prieſts duty to intercede, to make an atonement for, and to reconcile God and the people. 2 Cor. 5. 15. Numb. 16. 46. Jam. 5. 14, 15. Heb. 7. 25.

Of each of theſe a little more.

1. *Of Chriſts Prophetical Office:*

The Prophets Office was, and is to teach and open to man the will of God. And this Office Chriſt did, and doth yet perform unto his Church, perfectly revealing what is the will of God about our Salvation. Whence *Deut.* 18. 15. he is called the Prophet. The Apoſtle of our profeſſion. *Heb.* 3. 1. *The Angel of the Covenant.* Mal. 3. 1. *The wiſdom of God.* 1 Cor. 1. 24. *And the Treaſury of all wiſdom and knowledge.* Col. 2. 3. Now this he hath done three ways.

1. By the promulgation of the Goſpel. *Luk.* 4. 18.

2. By his interpretation of the Law, in his Sermon upon the Mount. *Mat.* 5. *ad* 8.

3. By ſending Apoſtles, Prophets, Evangeliſts, Doctors, Teachers. Epheſ. 4. 11. 1 Cor. 12. 28.

Our Duties to this Office are.

1. Faith to believe what he hath taught.

2. Obedience to his Sermon, and the whole word of God: ſubduing proud reaſon to the Doctrine of Chriſt. Rom. 1. 16. 17. Luk 14. 35. & 9. 35.

3. To have all his Miniſters in great regard for their works ſake. Luk 10. 16. Gal. 4. 14. Phil. 2. 29. 30.

2. *Of Chriſts Kingly Office.*

The Kingdom of Chriſt is, by which he diſpenſeth and orders all things with authority and power, which belongs to mans ſalvation. *Pſal.* 2. 6. *Dan.* 2. 44. *Luk* 1. 36. And this his power, as a King, he ſhews,

1. By erecting and ſetting up his Throne in the hearts of his people, giving them grace to deſtroy and ſubdue every rebellious luſt, and habit of ſin, that it never raign there. Heb. 8. 10. Jer. 31. 33.

2. By ſubduing Satan, and ſhortning his power. *Heb.* 2. 14. *I ſaw Satan fall from Heaven.* Luk 10. 18.

Pſal. 2. 6. Pſal. 110. 4. Deut. 18. 28, and 15. Act. 3, 22.

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3. By conquering death it self. *The last enemy to be destroyed.* 1 Cor. 15.

4. By erecting an universal power. 1. In respect of all ages. *Mat.* 22. 43, 44. 2. Over all men. *Deut.* 7. 14. 3. Over all creatures. *Ephes.* 1, 21, 22.

Ephes. 5. 24. John 16. 24. 1 Tim. 6. 17. James 5. 7. Ephes. 6. 10, 11, &c. Psal. 2. 11, 12. Isai. 66. 2. Phil. 2. 12.

Our Duties to his Kingly Office are,

1. That we be obedient faithful Subjects to this King.

2. That we trust and petition to him for our protection.

3. That we fight his battels against Sin and Satan.

4. That we pay him his tribute of honor and reverence.

5 That we tremble at his Word, his Threats, his Judgements.

3. *Of Christs Priestly Office.*

Christs Priestly Office consists in this, that he did expiate Gods anger, and reconcile us to God. *Col.* 1. 20. and 22. *Rom.* 5. 10. This his Priesthood was not legal, *but after the Order of Melchizedech.* Heb. 7. 17, 21. And this Office he executes.

1. By offering his soul a sacrifice for sin. *Isai.* 5. 3, 10.

2. By his intercession and praying for us. *Mat.* 16. *Joh.* 17.

3. By making an atonement for us, 1 *Joh* 2. 2.

4. By blessing us: and this blessing is the turning every one of us from our iniquities. *Acts* 3. 26.

Our Duties to this his Priestly Office.

Heb. 4. 16. Phil. 3. 7. John 5. 4. 2 Cor. 6. 1, 2. Heb. 12. 15. and 10, 25. *ad* 30.

1. To pray him to intercede for Pardon and Grace for us,

2. To account his Grace the greatest blessing.

3. To receive it, when it flows, with humble hearts.

4. To use his Grace to the end designed, *viz.* Reformation.

5. To expect no pardon from this our high-Priest, or eternal salvation, but upon the good use of his Grace.

6. That we bless God again, for blessing us. So did *Melchizedech. Gen.* 14 19, 10.

3. *His*

3. *His only Son.*

That is Christs third Title in the Creed, by which we are to understand, that he was the eternal Son of God, not as all creatures are by Creation: nor as all the Elect people of God are, by Grace, and Adoption: but the only Son of God by eternal Generation, Co-eternal, Co-essential and Co-equal with the Father, and the Holy Ghost. *John* 1. 1, 14. *Rom.* 9 5. 1 *John* 5. 20. *Isai.* 9. 6. *Mich.* 5. 2. 2. *Heb.* 1. 3. *Phil.* 2. 6.

Very God of very God, begotten not made, being of one substance with the Father.

The Use for our comfort.

1. That being God, he is able to save to the uttermost. Heb. 7. 25.
2. That being his Son, he will adopt us, *Heb.* 2. 10.

4. *Our Lord.*

That is his fourth Title. And it is a name of power and Relation.

1. Of Soveraignty and Power, and so is a farther illustration of his Kingly Office, that he is exalted to the Throne, and therefore hath power to save. At his birth the Angel gives him this Title *Christ the Lord*, Luke 2. 11. And after his Resurrection St *Peter* tells the Jews, Act 5. 31. *That God hath exalted him with his right hand, to be a Prince and a Saviour.* Not a temporal Saviour, as other Princes, Lords, and Christs had been: but a Lord that brings everlasting Salvation. Heb. 5. 6.

1. A Lord able to save, *Heb.* 7. 25, 26, 27.
   1. *a* Himself and others.
   2. *b*. The bodies and souls of his servants
   3. *c*. Not onely from Carnal but Ghostly enemies.
   4. *d*. Lastly, not from temporal calamities onely, but from sin.

   a Heb. 10. 14.
   b Joh. 6 27, 39, 40.
   c Ephes. 1. 20, 21 22
   d Col. 2. 13, 14, 15.

2. A Lord able to give whatsoever he is Lord of.

1. He is Lord of life *Acts* 3. 15. And life he imparts.

2. He is Lord of Glory. 2. 8. And Glory he imparts.

3. He is Lord of Joy, and that he beſtows, *Mat.* 25,21.

2. And ſecondly, Lord is a name of Relation, for a Lord muſt have ſervants: and in this ſenſe it may well be taken here; intimating that however he be the Lord Paramount and abſolute; yet to all Chriſtians he ſtands in a nearer Relation.

Not a Lord at large, but their peculiar, proper Lord.

Mat. 8. 29. 1 Cor. 1, 23. Our Lord; not ſo to the Devils: For ſay they, *What have we to do with thee?* Not ſo to the unbelieving *Jews* or *Gentiles*: for to theſe Jews he was a *ſtumbling block*, and to theſe *Gentiles fooliſhneſs*. To Chriſtians alone that call him and own him for their Lord and Maſter, to thoſe I ſay *Verſ.* 24. which are called both *Greeks and Jews*, *Chriſt is the power of God, and wiſdom of God.*

The Uſes of his Lordſhip.

1 Cor. 7. 23. and 6.19,20. Mal. 1. 6. 1. That if he be our Lord, then we muſt be his Servants, obey his Commandements, and carry our ſelves as it becomes dutiful ſervants and ſubjects.

2. That we acknowledge his power to give Laws for the ordering of his Kingdom, Houſe, Family, *Jam.* 4. 12. *Iſai.* 9. 6. *Iſai.* 33. 22.

3. That we relye upon this Lord for Salvation, for Protection, for Deliverance, from all the enemies of our peace. *Luk* 1. 71. *Iſai.* 32. 1, 2.

2. *The Second Article concerning Chriſt.*

Who was conceived of the Holy Ghoſt.
Born of the Virgin Mary.

Luk 1. 35. Mat. 1. 25. Luk 2. 8. In this Article is ſet down our Saviours Incarnation, of which,

c John 3. 16. 1 John 4. 9. d Luk 1, 76, 77. e Phil. 1. 11. Epheſ. 2. 5, 6. 1. The Efficient cauſe, was God.

2. *c* The προορισμὸς, or firſt moving cauſe, his good pleaſure.

3. *d* The προκαλαγὴ, or the occaſion, mans miſery.

4. *e*. The Final, His own Glory, and mans Salvation.

This

This his Incarnation, was the assuming of flesh, of which there was a double Principle.

1. One in Heaven. The Holy Ghost.

2. The other on Earth. The Virgin *Mary*.

1. As he was Man, he was ἀπάτωρ had no Man for his Father, being not conceived after the ordinary manner of men; but by the secret power, and operations of the Holy Ghost, *Luk* 1. 35. Heb. 7. 3.

2. Yet when he became man, he had a Mother, descended lineally of the *a* seed of *David*, and she a *b* Virgin, and so the Prophesie fulfilled. *Isai.* 7. 14. *A Virgin shall conceive, and bring forth a Son.* a Psal. 132. 11. b. Je. 31. 22.

c Our Nature was polluted with the Contagion of sin: that therefore this infection might not pass into Christ, he would be conceived by the Holy Ghost, by whose Sanctity the Seed, which he took, might be purged from original corruption, *Luk* 1. 35. c Psal. 51. 5. Ezek. 16.

Our Nature was again to be redeemed by the seed of the woman, as God hath promised, *Gen.* 3. 17. and therefore he took flesh from the Virgins womb.

His conception by the Holy Ghost filled him with all Grace and Holiness, *Joh.* 1. 16. *Full of Grace and Truth.*

His Nativity of the Virgin *Mary* made him subject to all humane infirmities, that are not sinful, *Heb.* 4. 15. & 5. 2.

This was the first step and degree of his debasement and humiliation, for *quid sublimius Deo? quid vilius carne?* wear higher than God? what more mean than flesh? and yet the *Word* would be made *Flesh.*

The Duties we learn from it are

1. Joy. *Behold I bring you glad tidings, of great joy.* Luk 2 10. 11, Isai. 9. 3.

2. Praise. At his birth the Angels sing *Glory in the highest.* Luk 2 14. The Shepherds praise God. *ver.* 20. At his conception *Mary* her Magnificat.

3. Humility. *Deus humilis & superbit homo?* is God humble and man proud? Phil. 2. 3, 4, 5. ad 12.

4. The Justice and Necessity of our new birth: Justice

by way of retaliation: Necessity, *for except a man be born again, he cannot enter into the Kingdom of God*, John 3. 5.

Phil. 2. 2,3,4, 5, *ad* 12.
a Tit. 2.11,12. John 36, 7, 8.
b Heb. 8. 10.

5. The Principles of this our new birth are, the *a* Spirit of God, and the *b* heart of man. For as Christs birth proceeded from Two principles, the one *Active*, which was the Holy Ghost: the other *Passive, viz.* the Virgins womb; so our new birth must have both these principles also. The *Active*, which is the secret operation of Gods Spirit, and the *Passive*, in which the work is wrought, which is the heart of man. And that which can prepare and fit the heart for Christ to be born in it, or the Holy Ghost to overshadow it, is the Virgin temper, of humility, innocency, submission. It behoves us then humbly to submit to the work of the Spirit, and to prepare Virgin hearts for Christ to be born in, and the Holy Ghost to overshadow.

The Third Article of the Creed.

He suffered under Pontius Pilate, *was crucified, dead and buried, He descended to Hell.*

THis is the brief description of the Second degree of our Saviours Humiliation, and it comprehends his whole Passion, his Agony, Bloody Sweat, his Cross and Passion, Death and Burial. That there is no mention here made of his whole life, but so quick a transition from his Birth, to his Death: the reason is conceived to be, because his life was so humble, and full of misery, that it may well be thought to be a continual suffering. Under this word then, He suffered; we may well comprehend all his infirmities, his hunger, his thirst, his weariness, his reproaches, his griefs, his sorrows, his temptation, the gainsaying of sinners, which he sustained.

This Article is especially to be understood, because upon his Death the whole hinge of our Salvation turns. *I desire to know nothing but Jesus Christ crucified.* 1 Cor. 2. 2. And it needs no long exposition, for that the Whole History of it is so clearly and fully set forth by the Evangelists: yet

yet theſe particulars would be remembred,

1. Who it is that ſuffered. Jeſus Chriſt the Son of God.

2. That he ſuffered freely, and voluntarily, *Iſai.* 53. 10. *Joh.* 10. 17, 18.

3. What he ſuffered. The wrath, though not the whole wrath of God. Lam. 1. 12.

4. That theſe his ſufferings were not only in his body, but alſo extended to his ſoul, *Mat.* 26. 38.

5. That he ſuffered the death of the Croſs, which was a painful, ſhameful, bloody, accurſed death. *Mat.* 27. *Luk* 23.

6. Under whom he ſuffered, *viz. Pontius Pilate*, the Deputy at that time of *Judea*, under *Tiberius*. Although he were God, yet he ſubmitted to a legal power. Mat. 27. 2.

7. That he ſubmitted to the ſeparation of his Soul from his Body, or the power of Death. He was crucified, dead. Mat. 27. 50.

8. Nay, he yet went one degree lower, for he was laid up in the heart of the earth. Buried he was, though *he made his grave with the rich*, *Iſai.* 53. 9. Mat. 27. 57.

9 *a*. The motive of his ſuffering. No worth in us, nor no merit on our part, but the bowels of his infinite charity and mercy. *a* Rom. 5. 6, 8. 9, 10.

10. The end that he ſuffered. Not for any commodity to himſelf, but meerly for our good and benefit; which is in the Scriptures expreſſed in divers words, that import the ſame things: as,

1. That we might obtain remiſſion of ſins, *Rev.* 1. 5. he hath loved us, and waſhed us from our ſins in his blood, *Col.* 2. 13, 14. *He blotted out the hand-writing*, &c. *without ſhedding of blood there is no remiſſion.* Heb. 9. 11, 12. to the end.

2. That we might be delivered from the Tyranny of the Devil, 2 *Tim.* 2. 26. Now is the Judgement of this world, now is the Prince of this world caſt out. *John* 12. 31. Heb. 2. 14.

3. That we might be freed from puniſhment. *The chaſtiſement of our peace was upon him*, Iſai. 53. 5. *He bare our ſins in his body*, that is, the puniſhment of our ſin.

4. To reconcile us to God. *We are reconciled by the death of his Son*, Rom. 5. 10.

5. That

5. That he might redeem us. 1. From our vain conversation, 1 *Pet.* 1. 18. 2. From the curse of the Law, *Gal.* 3. 13.

6. That by his blood we might have an entrance to Heaven, *Heb.* 10. 19, 20.

The uses we are to make of his Passion.

Rom. 13. 1. Mat. 26. 53, 54. 1. That we as he submit, and shew a passive obedience to authority. Though he could have commanded whole Legions of Angels, yet he would suffer under *Pontius Pilate.*

Rom. 8. 17. 2 Tim. 2. 12. 2. That we seriously consider, that he was *Vir dolorum*, *Isai.* 53. 3. a man of sorrows, and suffer with him at least in compassion. *Luk* 23. 27. *Lam.* 1. 12. 1 *Cor.* 12. 26.

Col. 2. 11. Rom. 6. 6. 3. That we lay to heart the greatness of our sins, that caused these sorrows, and abhor them, *Acts* 2. 41.

4. That we do not wallow in sin, and so, as much as lies in us, crucify him again, *Heb.* 6. 6.

Rom. 8. 13. 5. But rather that we *crucify the flesh with the affections and lusts*, Rom. 6. 6. *Destroy the body of sin*, Col. 2. 11.

6. That we make his death an example of innocency, patience, humility, charity, and be content to suffer for God, *Heb.* 12. 1, 2. being assured that if we suffer with him, we shall also reign with him, *Rom.* 8, 18.

1 John 4. 19. 2 Thes. 2. 13. Rev. 1. 5, 6. 7. That we remember the greatness of Gods love in giving his Son. His Sons love, in giving himself to dye, and so to dye for us; to love, admire, and thank him for it.

Rom. 8. 33, 34. Rom. 7. 25. 8. That yet upon the accusation of Satan, or our own conscience, we be comforted. Because by this one Sacrifice of Christ upon the Cross, we are saved and redeemed. *Rom.* 6. 2.

Rom. 5. 1, 2, 3. 9. That we be not disheartned by Death, or the Grave, seeing that sin, *the sting of death*, is taken away, 1 *Cor.* 15. and Death made an entrance to Life.

He descended to Hell.

There be Two opinions about the exposition of this part of the Article, and both may be piously retained.

1. Some

1. Some judge that Chriſt did locally deſcend into Hell as it ſignifies the place of the damned. But not to ſuffer there: for without queſtion, to his ſufferings there was a *Conſummatum* upon the Croſs: but to triumph over Satan in his own territories, and openly to ſhew him the victory he had gotten over him by death. This is the paſſive or common opinion of the Antients, and is yet, of many ſound modern Divines. They to this purpoſe urge theſe places of Scripture, *Pſal.* 16. 10. *Thou ſhalt not leave my ſoul in Hell*, cited, Acts 2. *He deſended into the lower parts of the Earth*, Epheſ. 4. 9. *Who ſhall deſcend into the deep*, that is, to bring Chriſt again from the dead, *Rom.* 10. 7. Chriſt was quickened in the ſpirit, by which he went, and *preached to the Spirits that were in priſon*, 1 Pet. 3. 19. And having ſpoiled principalities, and powers, he made a ſhew of them openly, *Col.* 2. 15.

Vide B. Bilſons *deſcent of Chriſt into Hell* page 591. & page 602.

2. Others are of opinion, that by his deſcent to Hell, is meant no more, but that he continued, was not only dead, but continued in that ſtate, his ſoul being really ſeparated from his body for ſome ſpace: but not ſo long, that his body did putrify in the Grave; ſo that by them this word Dead is referred to the ſeparation of his ſoul from his body: but his deſcent to Hell, to his continuance under the power of death.

I will not be the arbitrator, let every man be perſwaded, as the Arguments produced by either ſide will perſwade him. However this is ſafe; That Chriſt did deſcend vertually, *i e.* The power and vertue of his death was ſuch, that he conquered for us the power of Hell.

Rev. 1. 18. Acts 2. 36.

Art. 4. *He roſe again the third day.* Matth. 28.

THey who conceive Chriſt deſcended locally to Hell, make thoſe words a part of this Article, and will have it, together with this, the firſt ſtep of our Saviours exaltation: when death being conquered by his mighty power, he truly roſe from the Grave, the third day in that very fleſh, in which he died, but now dying no more, lives for ever. Rom. 6 9, 10.

Mat. 28. Mark 16. Luk 24. John 20. Acts 2. Heb. 2. 4.

That Chriſt aroſe, needs not be proved to Chriſtians. The teſtimony of Angels, of the watch, of the Apoſtles, his often and often apparitions, the effuſion of the Holy Ghoſt upon the Apoſtles, the miracles done by them in his name (by which God confirmed from Heaven what they preached) are ſufficient witneſſes.

We are here then only to conſider.

1. Who it was that roſe, *viz.* The ſame Chriſt that went to the Grave, and the ſame body that was crucified, and laid in the Grave. Of this, his apparition to *Thomas* is a ſufficient teſtimony, when he ſhewed his hands, and his feet, *Ioh.* 20 20. 27.

2. Who it was that raiſed him. It was the work of the whole Trinity. It is attributed to the Father. *Acts* 2. 24 33. To himſelf being God the Son. *Ioh.* 10 17, 18. To the Spirit. *Rom.* 8. 11. In this then lies the difference betwixt the Reſurrection of Chriſt, and others, that he roſe: They were raiſed. He roſe *ſua virtute*, They *precaria*. His Deity raiſed his Humanity: but others were raiſed by others, they raiſed not themſelves. And the ſecond difference is, that he roſe as the Prince of life, as *the firſt born among many Brethren*. As *the firſt fruits of thoſe that ſleep*, for *he ſaw no corruption, neither hath death any more dominion over him*. But *Lazarus* and others ſaw corruption, and were to ſee it again; ſince, though they were reſtored to life, and called from their Graves; yet, they were mortal creatures, and muſt die the ſecond time.

John 2. 19. John 10. 18. Acts 3. 15. Rev. 1. 5. Col. 1. 18. 1 Cor. 15. 20. Rom. 6. 9.

3. When he did ariſe. *The third day*, nor ſooner, nor later.

1. Sooner he would not ariſe, that he might take all occaſion away from his adverſaries of cavilling, that he was not truly dead: it was, that his death ſhould not be queſtioned.

2. Longer he would not defer it, partly that he might not ſee corruption, for as Phyſicians teach, after 72 hours the body putrifies: partly that he might bring comfort to his Diſciples, who by his death began to deſpair, whether or no he were the *Meſſiah* that was to redeem *Iſrael*. *Luk* 24. 21. To confirm their faith then, he aroſe ſo ſoon.

Beſides,

Beſides, by this ſtay in the grave, and riſing from the grave, the Type, in *Jonah* was fulfilled. *As* Jonah *was three days and three nights in the Whales belly, ſo ſhall the Son of Man be three days and three nights in the heart of the earth.* Which yet muſt be underſtood by a *Synecdoche*, a part for the whole, for he lay not there above Thirty ſix, or Thirty eight hours at the moſt. Mat. 12. 39.

4. Neceſſary it was for Chriſt to riſe.

1. That he might receive honour for his depreſſion and humility, *Phil.* 2. 8. 9. That being debaſed as a ſervant, and crucified as a ſinner, he might be declared to be the Son of God. *Rom.* 1. 4.

2. For our Juſtification, *Rom.* 4. 25. that we might be aſſured that the great debt of our ſin is diſcharged, 1 *Pet.* 1. 19. *Acts* 20. 28. The comforter, that he promiſed, was to convince the world, *i. e.* ſatisfy the conſciences of men, concerning that everlaſting Righteouſneſs, purchaſed by him, and to be brought in by him, *Dan.* 8. 14. And the conviction was, that he aroſe; For had not the debt been fully paid, and the purchaſe made, he muſt needs have been detained under the bonds of death.

3. This gives us aſſurance that our bodies ſhall ariſe alſo. For he was but the *Firſt fruits.* 1 *Cor.* 15. 1 *Pet.* 1. 3. and the ſame body. *This corruptible muſt put on incorruption, this mortal, immortality.* This ſignally, individually.

The uſe of this Article, for our preſent practice, is,

1. That as he roſe from the Grave, ſo we actually riſe from ſin to a new life, *Rom.* 6. 4. *Epheſ.* 5. 14. *Col.* 3. 1. 2 *Cor.* 5. 15. for ſin is a ſleep, nay worſe, a death. *Dead in ſin.* Epheſ. 2. 1. Col. 1. 13.

2. That this be not deferr'd and put off, no more than Chriſt did defer his Reſurrection: after ſome few hours he aroſe from the Grave; and a few hours will be enough, nay too much, to ſleep in ſin. Rom. 13. 11. 2 Cor. 6. 2. Heb. 4. 7.

3. This work is to be done perfectly, all our old ſins are 1 Theſ. 5. 23.

are to be ſhaken off, as Chriſt left the Napkin, the cloaths, all the furniture of a dead Corps in the Grave.

4. And when we begin the work, we muſt continue in it, and go through with it. *Chriſt being raiſed from the dead, dies no more*, Rom. 6. 9. *Likewiſe reckon ye alſo.* verſe 11.

The Fifth Article of the Creed concerning Chriſt.

Mark 16. 19. Acts 19 10. Epheſ. 1. 20.

He aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty.

IN this Article is ſet down the next degree of our Saviours Exaltation, to Heaven he aſcended, that being there in Glory, he might execute all his Offices: and it was prefigured by the entrance of the High Prieſt into the holieſt of all, *Heb.* 9. 7. having two degrees.

1. His Aſcenſion foretold, *Pſal.* 68. 18. performed, *Acts* 1. *Mark.* 16. *Luke* 24.

2. His Seſſion foretold, *Pſal.* 110. 1. revealed to *Stephen. Acts* 7. 56. proved, *Epheſ.* 1. 20. *Heb.* 1. 13.

Acts 1. 3. After our Saviour had converſed Forty days from the time he roſe, with his Diſciples; partly to confirm the truth of his Reſurrection, and partly to inſtruct them in their future adminiſtration:

John 3. 13. Iohn 14. 2. 17 24. Acts 1. 9.

1. He aſcended by the ſame power he aroſe: not by any other power, but his own, that of his Deity.

2. Viſibly. The Diſciples beholding it, that they might be αὐτόπται.

3. On a Cloud: in a cloud he is to come, *Mat.* 24. 30. and therefore he went on a cloud. *Act.* 1. 11. which cloud yet was not *Neceſſarium vehiculum.*, a neceſſary Chariot, ſupport or ſtay to him; ſuch he needed not, but rather *adminiculum ſolenne*, a ſolemn and triumphal Throne, which it pleaſed him to aſſume for his greater Majeſty and Glory.

4. And this cloud left him not, till it mounted him to Heaven, Into Heaven, ſaith the Creed, conſonant to that in *Acts* 1. 11. and *Luk* 24. 51. εἰς τὸν οὐρανὸν, which yet

Epheſ.

Ephes. 4. 10. seems to be higher, the Altitude to which he was exalted, was ὑπὲρ πάντ. τ. τῶν οὐρανῶν, ὑπὲρ above, and ἄνω aloft, above all the Heavens, even the highest of them.

That these Texts may be harmonious, know you must, that Heaven is subject to a double acception. For,

1. It is taken for those common received Orbs, be they Ten or Eleven, it matters not; and to Heaven Christ may well be said to ascend, because his progress from below, was towards these Orbs above. *quasi ad terminum.*

2. Or Secondly, Heaven is taken for the *Empyreum* Heaven, called in Scripture *The City of God*, The seat of his holiness, *Jerusalem which is above*: *The Heaven of Heavens*, being above the rest. And into this, Christ being ascended, may well be said to be ὑπὲρ πάντων τῶν οὐρανῶν, because he hath under him all the other visible Orbs, as his Footstool. Rev. 21.

4. The reasons of our Saviours Ascension may be these,

1. For his own honour. The Jews while he was on Earth, endeavoured to bring down his Name, Person, Power; but God hath righted him in all these; Lifted up his Person, *Psal.* 110. *Psal.* 7. Enlarged his power, *Mat.* 28. 18. *Rev.* 5. 12. Exalted his Name, *Phil.* 2. 9. *Claritas humilitatis præmium.*

2. That he might save, redeem, and work out our salvation to the uttermost, *Heb.* 7. 25. Do in Heaven for us what was to be done.

1. Be our Advocate and Interceffor, 1 *Joh.* 2. 2.
2. Send down the Holy Ghost. *John* 16. 7. *Ephes.* 4 12.
3. Be our Protector and Lord in Heaven *Ephes.* 4. 8.

3. That he might shew his Kingdom to be eternal, heavenly, spiritual, *not of this world*, as the Jews expected, in which error the Apostles were also involved. *Acts* 1. 6 Dan. 2 44. Ioh. 18. 36.

4. That he might exalt our Nature. For when Jesus was taken to Heaven, our nature united to his person was thither taken together with him, and made superior to the Angels, for, *to which of the Angels, said he, at any time* Heb. 1. 5.

5. That

5. That he might prepare a place even for our bodies, *John* 14. 2, 3. *John* 17. 24. At his parting he sent down his pawn, *viz.* his Spirit by which he did descend to us, he took our pawn, our flesh with him, to assure us we should ascend to him. At his rising, he took to himself the keys of hell and death, and let himself out, and all his: and so now at his ascending, he took to himself the keys of heaven, and opened the Kingdom to all believers, *Heb.* 10. 20. In his ascension *Dedicata sunt nostræ ascensionis primordia*, The beginnings of our ascension were dedicated.

The influence upon our life, is,

1. That we ascend after him: have our conversation in Heaven: be Heavenly-minded: seek after, and savour the things that are above, *Col.* 3. 1. *Ephes.* 2. 19. *Phil.* 3. 20. *Mat.* 6. 21.

2. That we defile not our bodies, and pollute our souls: for into that City no unclean thing shall enter, *Rev.* 21. 27. Act. 1. 10. The Angels at his ascension appeared in white apparel, with our Lord ascended no pride, no malice, no wickedness, *&c.*

2. *Sits on the right hand of God the Father Almighty.*

This is the Third Degree of our Saviours Exaltation. God is a Spirit, and hath neither right nor left hand. This then is spoken after the manner of men, who place him, whom they will most honour upon their right hand, as appears by the honour *Solomon* did to his Mother 1 *Reg.* 2. 19. The sheep were set at the right hand, *Mat.* 25. and *Zebedees* wife was desirous that one of her Sons should be placed on the right hand. So God is said to place his Son on his right hand, purposing to him the greatest honour, *Ephes.* 1. 20.

An honour so great and peculiar to Christ, that it never was done to any creature, no not an Angel, *Heb.* 1. 13. By it he is exalted to be,

1. King of Saints, *Rev.* 15. 3.
2. Judge of sinners, *Act.* 17. 31.

3. Prince

3. Prince of our ſalvation. *Act.* 5. 11.
4. The High Prieſt of our profeſſion, *Heb.* 8. 1.

Now there was an union of his Regal power, and his Prieſtly Office, giving commands to his Church, and interceding with God for his Church, having power actually to beſtow that grace and pardon, for which he intercedes. Of which, that we may be the more fully perſwaded, the perſon before whom he intercedes, is, Heb. 9. 24. Mat. 28. 18. 19, 20.

1. *A Father*, and therefore willing.
2. *Almighty*, and therefore able to grant what he asks.

The influence upon our lives is this.

1. That we hence learn the Art of aſcending, which is to deſcend firſt. For *God gives grace to the humble, and reſiſts the proud.* James 4. 6 Prov. 3. 34.
2. That we give up our ſelves to be ruled by his commands and inſtitutions, and to all that rule under him. John 5. 23.
3. To offer our petitions by him, and depend upon his interceſſion. Heb. 4. 14, 15, 16.
4. To receive and make advantage of the Grace, which flows from him. Heb. 6. 11.
5. To look to him in all our temptations, and preſſures, and expect help from his right hand. Iſai. 26 4, &c.
6. To honour the Son, as we do the Father, to caſt our Crowns at his feet, ſtoop at his Scepter, live by his Laws, and follow him ſo here, that we may ſit in his Throne, *Joh.* 5. 23. *Rev.* 4. 10. *Pſal.* 2. 10. *Rev.* 3. 21.

The Sixth Article of the Creed concerning Chriſt. Jude 7 14, 15. Acts 17. 32. 1 Theſ. 4. 16.

From thence he ſhall come again to judge both the Quick and dead.

This is the laſt degree of our Saviours exaltation, and it is future, raiſed he is to the throne to be the Judge at the laſt day. There be Three benefits that Chriſt confers upon his Church, one of Redemption, another of Patronage, a third of Judicature: By his death and paſſion. John 5. 22, 27.

ſion we are redeemed: By his aſcenſion he becomes our Advocate, and Patron: And in this he is appointed to be our Judge:

The day when he ſhall do this, is called the day of the Lord, 1 *Theſ.* 5. 2. and ſuch a day there ſhall be, 2 *Cor.* 5. 10. and it is called his day, becauſe his Glory and Majeſty ſhall be moſt reſplendent in it.

There is a particular and a general day of Judgement.

Luke 16. *from* verſe 19 *to the end.*

1. A particular, that paſſeth upon every man immediately upon his death, when the Soul departed is ſet at Gods Tribunal, and called to queſtion for all thoughts, words, actions, *Rev.* 14. 13.

2. A general, of all men after the re-aſſumption of their bodies, which is here intended, and deſcribed, *Mat.* 25. 1 *Theſ.* 4. *Rev.* 20. 12.

Of theſe, ſome are departed before that day, call'd here Dead, and theſe muſt riſe again with their bodies to Judgement: All muſt appear. 2 Others ſhall be living at that day, called here the Quick, and theſe ſhall not dye, but be changed onely; 1 *Cor.* 15. 51. 1 *Theſ.* 4. 17. Of both kinds Chriſt muſt be Judge.

2 Cor. 5. 10. Rom. 14. 10.

St. Paul acquaints the *Athenians*, *Acts* 17. 31. that God hath appointed a day in which he will judge the world in Righteouſneſs: and this was one of the points he reaſoned on before *Felix*, *Acts* 24. 25. And yet ſcoffers there are, that ask, *where is the promiſe of his coming*, 2 *Pet.* 3. 3. and their lives anſwer ſuch conceits, *Eccleſ.* 11. 9. *Wiſd.* 5. 6, 7. Now if the light of reaſon, nor the light of conſcience, nor the light of Scripture, nor the faith of Devils (for they tremble at it) cannot confute and convince ſuch Atheiſts, the laſt day appointed by God for the judgement ſhall do it, when *the Lord ſhall deſcend from Heaven with a ſhout, With the voice of the Arch-Angel, and with the Trump of God*, 1 *Theſ* 4. 16.

The reaſons why Chriſt ſhall come again to Judgement.

1. Becauſe this makes very much for his honour. The Jews and prophane men as yet objected his Croſs, his Paſſion,

paſſion and ignominious death, humble birth and life. Chriſt crucified is a ſtumbling-block to the Jews and Gentiles. Now that day will repair his honour, and ſhame his enemies. *They ſhall ſee him whom they have pierced, and mourn.* Zach. 12. 10.

2. That God's Juſtice and Wiſdom in ordering the world might be apparent. In this life, though many wicked men have been made examples of Gods wrath, as *Pharaoh*, *Julian*, *Arrius*, &c. yet the moſt have deſcended into their graves in peace, ſpent their lives, and ended their daies in Riches, Mirth, Pleaſure. On the other ſide, good men have been under the Croſs, deſtitute, afflicted, tormented, martyred, *Heb.* 11. 36, 37, 38. That then it might appear to the whole world, that he was wiſe in his diſpenſations, and juſt in his retributions, this day ſhall make it manifeſt, when *Lazarus*, and all his ſervants for their light and momentary Afflictions ſhall have an exceeding weight of glory; and *Dives*, and all ungodly men, for their Riot, Pleaſure, Pomp, Oppreſſions, Cruelties, ſhall be accurſed and tormented. This we now preach and believe, but both thoſe that believe it, and believe it not, ſhall finde it true by experience. Luke 16. 25. 2 Cor. 4. 16.

3. Many things now are hid and ſecret. *The heart of man is deceitful above all things, who can know it? Abſalom* pretends a vow, when he raiſed Rebellion againſt his Father: *Judas* kiſſeth Chriſt, when it is his intent to betray him: The Phariſee levens his face, faſts, and prayes, when his purpoſe is to devour a Widdows houſe. All theſe things are yet in *occulto*, ſecret, and many more, ſo that an Hypocrite may paſs with us for a good Saint. But that day will reveal all; Every mans work ſhall then be made manifeſt, 1 *Cor.* 3. 14. Every mans heart ſhall then be opened. Our Saviours words wil be made good, *Luke* 8. 17. *There is nothing ſecret, which ſhall not be made manifeſt, neither any thing hid, that ſhall not be known, and come abroad.* Jer. 17 9. 2 Sam. 15 7. Mat 26. 49. Mat 6.

4. The body together with the Soul partakes in the service and dis-service of God, and ought therefore in justice
2 Cor. 5.10. to partake of bliss and pain, which is hid and unknown, should it alwayes lye in the earth. Our Saviour will therefore come again, and at his coming raise these bodies, which being united to the Souls, shall receive their doom,
Matt. 25.46. and in the open view of God, Men, and Angels, they that
Dan. 12.2. have done good, shall go into everlasting Bliss, and, those that have done ill into everlasting pain.

The Influence that this should have on our life is this.

1. To keep a perpetual watch over all our waies, to look that our lives be holy, just, sober, because we must give an Account when Christ shall come to judge. 2 *Pet.* 3. 11, 14. *Luke* 12. 45.

2. To take heed that our Accompts be even against his coming, because though we expect a gracious, yet we look also for a righteous Judge, one that is no accepter of persons. It is the Lord Jesus. 2 *Thes.* 1. 2. The Lord that gave the Law in terror in *Mount Sinai*, will require a terrible accompt of it: and he will be Jesus, a Saviour to none, but those who make a Conscience, and do their endeavour to keep it: the Apostle thus presents him to us: The Lord Jesus, taking vengeance in flaming fire. Meek as a Lamb, and yet the Lamb hath his wrath. *Rev.* 6.16. A Judge upon whom the Spirit sets this Character. *Rev.* 2. 23. that will search the hearts and reins. These notions may carry us on not to disguise our actions with the colour of Religion, or vain-confidence of favour. For he will try, sift, search all things, and without flattery or favour proceed according to every mans works.

3. Yet, if our heart can assure us, that we serve him constantly, uprightly, sincerely, though with weak endeavours, and many failings; here is comfort for us that he shall be the Judge of our sins, that gave himself, and dyed for our sins. He then that came to save, is not like to condemn; not them who believe in him, and shew their Faith and labour of love by a good life. Who shall accuse, who

is

is it that condemns? *Rom.* 8. 33. 34.

There is in that Reverend Bishops Book of the Sabbath, Dr. Francis White, *sometimes* L. Bishop of Ely, *an excellent brief of mans Redemption by Christ which, because it may give much light to this mystery and to those Articles of the Creed which set it forth; I thought good to exscribe it, and propose it in this place. It is extant, p.* 197. *Saith he;*

Eph. 2.4. Iohn 3.16. 1 Iohn 4.9, 10.

1. *It is acknowledged that the work of humane Redemption was a most gracious and glorious work; and that in* 3 *respects.*

1. a *The fountain and original cause thereof, was the riches of the mercy of God, and the abundance of his love to mankind.*

a Iohn 3.16. Gal 4.4. Phil 2.6,7,8.

2. *It was effected by extraordinary means,* to wit, *not meerly by the Word and imperative Power of God, but by the Mission, Incarnation, Humiliation, and Passion of the onely and dearly beloved Son of God.*

Luke 2.14.

3. *Because the fruit, benefit, and effect thereof, was Glory and Honor to God Almighty: and Glory and Honour, and eternal Happiness to every one which believeth and worketh good, both to the Jew, and Gentile.*

Iohn 19.3. Heb.10.14.

2. *The Doctrine of our Church is: That the Dearly Beloved Son of God, Jesus Christ, made perfect our Redemption by his death:* to wit, *the whole work of mans Redemption, which was to be performed by the payment of a price, and satisfaction for sin. For this great work of humane Redemption was not effected by the Resurrection of Christ, but by his obedience and sacrifice upon the Cross: and it was fully wrought and finished upon the Passion-Friday, when, after our Saviour said* Consummatum est, *It is finished,* He gave up the Ghost.

1 Tim. 2.6. 1 Cor. 6.20. Iohn 1.12. & 8 24.

3. *But, besides the price and ransom paid by Christ our Saviour for the Redemption of all men: it was necessary for mans actual deliverance out of captivity, that the fruit, effect, and benefit of Christs Redemption be* applyed and conferred. *For without this latter Redemption, the payment of a price only, could have profited nothing.*

1 Iohn 1.7.

Now this work of Application, *an actual collation of the fruit of Christs passion and sacrifice upon the Cross, upon man, began to be in* fieri, *in doing on the day of his Resurrection, but it was not then finished and perfected. For to the Consummation*

thereof all theſe actions following were neceſſary.

1. *Our Saviours* Aſcention *into Heaven*, Epheſ. 4. 8, &c.

2. *His* Interceſſion *for us at the right hand of God the Father*, Rom. 8. 34. Heb. 7. 25. 1 John 2. 1.

3. *The* Miſſion *of the Holy Ghoſt upon the Apoſtles and Primitive Church*, Acts 2: 4, &c.

4. *Apoſtolical* Preaching *of the Goſpel both to the Jews and Gentiles*, Luke 24. 47.

5. *The* Donation of Heavenly Grace *prevenient, ſubſequent, excitant, adjuvant, or co-operant.* 1 Cor. 15. 10. Phil. 2. 3.

Our Saviour then reſted not from the whole Work of mans Redemption upon his Reſurrection day. For his actions of collation and application of the benefit, and ultimate effect of that Gracious work, had beginning on that day: But they were multiplyed and continued afterwards, and ſome of them muſt continue to the worlds end.

Thus that Reverend Biſhop.

Article 8. Of the Holy Ghoſt.

I believe in the Holy Ghoſt.

HAving confeſſ'd our Faith in God the Father, and God the Son: The confeſſion of our Faith in the Holy Ghoſt very aptly follows, becauſe no man can call *God Abba, Father, but by the Holy Ghoſt: nor no man ſay Jeſus is the Lord, but by the Holy Ghoſt.*

Gal. 4. 6.
1 Cor. 12. 3.

The meaning of this Article, in brief, is this, I am fully perſwaded that all thoſe thoſe things, which in the Scripture are ſpoken either of the perſon, gifts or graces of the Holy Ghoſt are certainly true, neceſſary to Salvation, and therefore I commit my ſelf to his Tuition and Direction.

Acts 2. 4.
5. 3, 4.
19. 2, 6.
1 Pet. 4 14.

1, I believe that he is God, the third perſon in the Trinity; not a vertue, not a gift, but a perſon: which is thus proved.

1, From our Baptiſm; for we are to be baptized in his

his Name, *Mat.* 28 19. And we cannot be baptised into any Name, but Gods alone, 1 *Cor* 1. 13.

2, From the form of Benediction, 2 *Cor.* 13. 13. and we cannot bless by any name but Gods, *Numb.* 6. 27.

3, By the Actions in Scripture attributed unto him, Illumination, Regeneration, Consolation, *&c.* Now *actiones sunt suppositorum*, Actions are proper to persons, not vertues. Titus 3. Ephes. 3. 5. 2 Thes. 2. 13.

4, By his Attributes that are common to him with the other two persons: Æternity *Heb* 9. 14. Omnipresence, 1 *Cor.* 2. 10 Omnipotency, *Iob* 33. 4. *Psalm* 33. 6. and 139 7. John 3. 5. 16. 7.

2, He is Holy:

1, In himself, that is, pure, without all mixture and composition, either of pollution or corruption. 1 Pet. 1. 15, 16. Luke 1. 35.

2, Because he is the Author of all holiness and purity in us. All our holiness being but a ray or effusion of that sanctifying Spirit, who works in us by his grace. 1 Pet. 1. 22. Titus 3. 5.

3, All excellent gifts whatsoever are from him, even those common gifts of Nature, Art, or Reason, Strength, Courage, *Judges* 14. 6. All Arts and Sciences, *Exodus* 31. 3. Policy to govern, 1 *Sam.* 11. 6.

But here we speak of him, as he is the Lord and giver of life, or that spiritual life which is required of Christians, of which, we are to believe he is the Author.

And to this life he is helpful two wayes, both outwardly, and inwardly.

1, Outwardly by his Word, first inspired into the Prophets, after into the Apostles, upon whom he visibly descended, fitting them with grace, and enstating them with power, to plant, preserve and govern the Church while they lived; and to appoint and ordain a Ministery, that should succeed them to the end of the world. From the Commission given to them, these now have power, 2 Pet. 1. 21. Luke 12. 1, 2. Acts 2. 3, 4 5, 7 Rom 15. 19. Acts 20. 28. John 20. 21. Mat. 28. 20.

1, To preach and baptize, *Matt.* 28. 19.

2, To confirm the baptized, *Acts* 14. 22. *Heb.* 6. 2.

Titus 1. 5. 2 Tim. 1. 6. 3. To administer the Eucharist, or Supper of the Lord, *Luke* 22. 19.

1 Cor. 12. 2 *ver.* 4. *ad* 14. 4. To exercise the power of the keyes of the Church either in Jurisdiction, or Ordination, *Mat.* 16. 19. *John* 20. 23.

And these are called *Chrismata Gratiæ gratis data*, gifts that sanctify not the man; but empower and enable him onely to execute a ministerial Office.

2. But to those which shall be saved he affords not only an outward, but an inward grace, by which he works effectually in the heart all saving graces, *Gal.* 5. 22.

Titus 3. 5. 1. By him we are at first regenerate in Baptism.

2. By him after confirmed, *Heb.* 6. 2. *Rom.* 8. 15, 16, 17.

Ioh. 2, 27. 3. By him after renewed to repentance, 1 *Tim.* 5. 22.

4. By him put in minde of what we know not.

5. By him put in mind of what we forget, *John* 14. 26.

6. By him stirred up in what we are dull, 2 *Cor.* 3. 6.

7. By him helped in our prayer, *Rom.* 8. 26.

8. By him relieved in our Infirmities, *John* 14. 16.

9. By him comforted in our heavines, *John* 16. 7.

10 By him sealed to the day of Redemption, *Eph.* 4. 30.

11. By him raised again at the last day, *Rom.* 8. 11.

These are called *Gratiæ gratum facientes*, or χάριτες, such, by which the Holy Ghost shapes the heart within, justifies, sanctifies a sinner, clears the Conscience toward God, and settles a welcome peace. In a word, such as makes a Gracious man.

From these operations he is called Παράκλητος { 1 An Advocate, 2 A Comforter, 3 An Exhorter.

Iohn 16. 7. Iames 5. 14. Luke 4. 18. Ephes. 4. 1. 1. An Advocate, settling a Ministry to pray and intercede for the people.

2. A Comforter, in divulging the comfortable news of the Gospel, containing the promises of grace and pardon to the comfortless.

3. An Exhorter, to walk worthy of our calling.

The

The Duties that this Article binds us unto, are,

1, That we acknowledge him by Faith to be the third person in the Trinity, proceeding from the Father and the Son.

2, *a* That we expect all life, light, grace and holiness from him. *a* James 1. 17, 18.

3, *b* By Repentance and Contrition, to have a heart prepared to receive the Holy Ghost. *b* Acts 2. 38.

4, To pray to God to bestow upon us his gifts and graces. *Ps.* 51. 10, 11. That may prevent, excite, and assist us in our Christian profession.

5. That we submit to Gods Ordinances, and expect Grace that way he is pleased to bestow it: which is then done,

1, *c* When we are diligent in his Word. *c* Acts 10. 44. 16. 14.

2, *d* When we are obedient to the Pastors set over us by the Holy Ghost: *In voce hominis, Tuba Dei.* The Gospel is Gods Trumpet at mans mouth. *d* Heb. 13. 17.

3, *e* When we receive the Sacraments, being the ordinary Conduits to convey Grace unto us. *e* 1 Cor. 11. 28.

4, *f* When we submit to the Censures, or Discipline of the Church. *f* Acts 2. 38. 1 Cor. 5. 4. 1, 2.

6, *g* That we call upon God, that his special grace and assistance may go along with his own Ordinances. *g* Eph. 6. 18, 19. 2 Thes. 3. 1.

7, *h* That we attend and wait for the approaches of the Spirit, whether the access be made by any outward or inward means. Luke 11. 13. *h* Acts 1. 4. Col. 3. 16.

1, *i* If it be outward in the Word or Sacraments, that we lay up the seed in our heart, and bring forth fruit with patience. *i* Luke 8. 1.

2, *k* If the Motion be more inward and secret, that then we resist it not, *l* Quench it not, nor grieve the Holy Spirit, whereby we are sealed to the day of Redemption, *Eph.* 4. 30. *k* Acts 7. 51. *l* 1 Thes. 5. 19.

8, That Ministers be careful *to feed the flock, over which the Holy Ghost hath made them Over-seers,* Acts 20. 28. *m* Heb 5. 4. Eph. 4. 11. Rom. 10. 15.

9. *m* That no man intrude upon any Administration of Ier. 23. 21. & 27. 15. Isa. 6. 8.

of the Spirit, without a lawful vocation, and abilities, and gifts.

I believe the Holy Catholick Church. The Communion of Saints.

All the Articles before concern God. Theſe that follow are about thoſe men, that with true Faith and obedience worſhip God: Set forth here under the Name of the Church, to whom alone the benefits following do belong, being the people whom Chriſt hath effectually Redeemed, and the Holy Ghoſt hath Sanctified.

Epheſ 5.25. 26,27.

1. *The Church.*

The Subject is here the Church, in the Greek ἐκκλησία, from ἐκ out or from, and καλέω, to call: So that the word here ſignifies not a building, or houſe to which Chriſtians repair to perform in common, Divine and Religious duties, but it ſignifies the people themſelves, whom Κύριος (the word whence Kirk or Church is derived) the Lord hath called out of the world, to be his peculiar people, over whom he challengeth, τὸ κράτος a Soveraign Authority: and who again out of the contemplation of his Soveraign power and dominion, are well content to do him homage, and obey his Laws and Ordinances.

Rom. 9. 25, 26.

This Church hath here { 1 Holy, 2 Attributes, { 2 Catholique.

1 Cor. 12, 13. & 4. 27.

1. *Catholique.*

Καθολικὴ ſignifies univerſal; and under it the amplitude and largeneſs of the Church is comprehended, it being extended to all places, and all perſons. Formerly the Jews only were his people, but now the partition wall is broken down, and all Nations, and all perſons in all Nations have a capacity to be of the Church of Chriſt, *Pſal.* 2.8. *Iſay* 2.2. *Acts* 10. 35. *Pſalm* 72 8. *Dan.* 2 34.

a Eph. 4. 4.

1, *a* This Church is but one, as it is in the *Nicene* Creed. One body knit together by one Spirit, under one Head. There is but one Lord, one Spirit, one Faith, one Baptiſm,

Inwardly

Inwardly then and essentially it is but one, but outwardly and externally you may say there be many Churches, either National or Congregational; who are bound to retain one Faith: but may differ in Rites and Ceremonies. Act 20. Act. 15. 3, 4.

2. Farther yet in respect of the different state and condition this one Church is { Triumphant, / Militant. } distinguished into the Rev. 7. 14, 16. & 6. 9.

1. The Triumphant Church is that blessed company of Martyrs and Saints, whose warfare is finished, and are entred into their *Masters joy*, Heb. 12 23.

2. The Church Militant is the society of those Christians, who being dispersed over the world, are always in Arms in War, and fight against Christs. and their own spiritual enemies, and are onely in expectation of their Crown and Triumph. *Rev.* 1. 9. & 12. 10. 2 *Tim.* 4. 7, 8.

Now this Church Militant consists of Two sorts of people, either of Professors, or true Beleevers. For which reason it is compared to a *Net*. *Matth.* 13. to *a Field*, to a *Barn-floor*, to *Ten Virgins*, whereof Five were *wise*, and Five *foolish*. *Mat.* 15. Matth. 3. Mat. 18. 17.

1. Professors are such, who profess the Name of Christ, and are called Christians, who yet may be for manners, prophane: for worship unsound and hypocrites: for doctrine Heretiques: for communion Schismaticks: All these belong to Christs visible Body. Mat. 13. 24. Luk. 3. 14. 2 Tim. 2. 19.

2. True Beleevers, who are truly and inwardly such as they seem and are called: For manners, pure and holy: for worship, sound and sincere: for doctrine, Orthodox: in communion united. All these are univocal parts of Christs mystical Body. Rom. 11. 4.

Further, both these considered together, make a Visible Church. For outward Professors are the object of the eye. Seen it is, and seen ever it shall be, who they are that call themselves Christians. But who they are that in truth and sincerity profess Christ, that truly repent, and

beleeve the Gospel: that are of the number of the Elect and shall be really saved, this we see not. And in this respect we call the Church invisible.

3. To believe the Catholick Church then, is to believe that there is a Society of Christians dispersed into all quarters of the world, who are united under Christ their head, formalized and moved by his *a* Spirit: matriculated by Baptism: nourished by the *b* Word and *c* Supper of the Lord: ruled and continued under *d* Bishops and Pastors lawfully called to these Offices, who succeed those upon whom the wholly Ghost came down, and have the power of the *e* keyes committed to them, for administration of Doctrine and Discipline. And who are bound to *f* preach the Word, to pray with, and *g* intercede for the people, to administer the Sacraments, to ordain *h* Ministers, and to use the Church Censures. *Mark* 16. 15, 16. *Mat.* 28. 19, 20. 1 *Cor.* 4. 19, 20, 21. *& cap.* 5. 3, 4.

Act. 10. 34, 35. Mat. 25. 31, 32. Eph. 4. 15, 16. *a* 1 Cor. 12. 3. & 11 3. *b* 1 Pet. 2. 2. *c* Joh. 6. 53. 54, 55. *d* Ephes. 4. 11. 2 Pet. 5. 2, 3. *e* Act. 5. 8, 9. 1 Cor. 2. 4. *f* 1 Tim. 4. 2. *g* Joel 2. 17. *h* Titus 1. 5.

2. *Holy.*

That is the second Attribute. And so the Church is notwithstanding all the wrinkles, and spots found in it; Because,

1. The head of the Church Christ Jesus is Holy, that knew no sin, that did no sin, and therefore the Corps united to such a head may well be esteemed Holy: she hath *washed her robes in the blood of the Lamb.*

Mat. 28. 16. Ephes. 5. 26, 27. Rev. 7. 14. 1 Pet. 2 9. Ephes. 2. 4.

2. Of the real infusions of Holiness, and gifts of Grace that proceeds from the Holy Spirit, which animates the parts *Quæ partes sunt, tribuuntur rectè toti secundum illam partem.* What belongs to a part only, may justly be attributed to the whole in respect to that part.

3. All her administrations and powers are ordained to produce Holiness. The Religion she professeth is an Holy Religion: the Law holy, just and good.

1. Thes. 4. 3. Psal. 19. 7. 8. James 1. 27. Rom. 7. 12.

4. For that actual and inherent Holiness, that is in the lives of the true Professors. *You are washed*

you

you are ſanctified, 1 Cor. 6. 11. They are born again, new Creatures, a reformed people. Epheſ. 2. 4. 2 Cor. 4. 5, 6. 2 Pet. 1. 4.

Though then the Church cannot be ſaid to be ἀναμάρτητος ſpotleſs, without ſin: or holy, becauſe Original ſin, though it be waſhed away in Baptiſm, as touching the guilt, yet in act and root remains: yet Holy ſhe may well be ſaid to be, having obtained the Grace of Juſtification and Regeneration. 1 John 1. 8. Rom. 3 23. Rom. 7. 17, 20, 21. Heb. 12. 1.

1. For the Holineſs of Chriſt the Head, is imputed to *a* it, 1 *Cor.* 1. 30. *a* Heb. 7. 26, 27.

2. And ſhe again follows, endeavors, and ſtudies to be Holy (though in much imperfection) by the grace of the holy Spirit, which is given to her. *Rev.* 22. 11. 1 *Joh.* 3, 3. Heb. 10. 21 to the end.

The influence this Article hath upon our practiſes.

1. *b* That we break not into parties, factions, ſchiſms, hereſies. *b* 1 Cor. 1. 10. 1 Cor. 11. 17. Epheſ. 4. 3.

2. That we preſerve unity, charity, and brotherly love. *Acts* 2. 46.

3. *c* That we be obedient to the Church, and thoſe that have the overſight of us, in every particular, and *National Church*. *c* Heb. 13. 17.

4. That we follow after Holineſs, labour and contend for increaſe of Grace, and all other duties of Chriſtian purity, God is our Father, the Church our Mother, both are Holy, therefore we muſt be Holy Children. *Levit.* 20. 7. *Gal.* 4. 26. 1 *Pet.* 1. 13. Heb. 12. 14. Phil. 3. 13. Heb. 13. 21.

2. *The Communion of Saints.*

Saints, is a word of that large extent, that it takes in them that are glorified in Heaven, and thoſe who are in ſome degree ſanctified on Earth. 1 *Cor.* 1. 2. Betwixt theſe there is a Communion, which is *Communis unio*, of which the Apoſtle *Eph.* 4. 4. gives us Seven heads, in which the Communion of Saints doth conſiſt reſpectively. Act. 5. 9. Rom. 1. 7.

1. One body, meaning the myſtical body of Chriſt, the Catholick Church, to which all Saints are united. In that body then they communicate. 1 Cor. 12. 12. *ad finem capitis.*

beleeve the Gospel: that are of the number of the Elect and shall be really saved, this we see not, And in this respect we call the Church invisible.

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1. One body, meaning the mystical body of Christ, the Catholick Church, to which all Saints are united. In that body then they communicate. 1 Cor. 12. 12. *ad finem capitis.*

2. One Spirit that animates them, of which all living members of the body participate. In that ſpirit they then communicate alſo. 1 *Cor.* 12. 12.

3. One hope of our calling: for all are called to the communion of Chriſt, and to eternal life. 1 *Cor.* 1. 26, 27. In the calling and end they communicate.

4. One Lord, not only by right of Creation, but Redemption. They then communicate in all the Relation, and muſt be this Lords ſervants.

5. One Faith, one and the ſame Religion, one and the ſame profeſſion, and in this *common Faith once given to the Saints*, they communicate.

Jude 4.

6. One Baptiſm, and in this they communicate alſo: for all were Baptized in the Name of the Father, Son, and Holy Ghoſt.

7. One God and Father: One God whom they ſerve, and one Father whoſe Children they are, and in him they have a common intereſt.

Theſe are the moſt eſſential and internal Characters in which the communion of Saints doth conſiſt, but yet another more external there is, by which they may be more evidently known to be of this communion, and this is their outward communication, for κοινία, which we tranſlate Communion, doth often alſo ſignify Communication. *Heb.* 13. 16. *Rom.* 15. 26. 2 *Cor.* 8. 4. 2 *Cor.* 9. 13. 1 *Tim.* 6. 18. In which places to communicate, is to give, impart, to diſtribute, to make another partaker, of any gift, beneficence, liberality. Which for the object may have the ſoul or the body. So that the communion, or rather communication of Saints reſpects a liberality both Spiritual and Corporal.

2 Tim. 4. 2, 5. 2 Tim. 3. 16, 17.

1. Spiritually we communicate to others, when in Charity and Piety we communicate to mens ſouls, advice, counſel, reprehenſion, pray for them, or with them, adminiſter to them the Sacraments, uſe the cenſures of the Church: in a word, any way apply unto them the means left in the Church to promote their ſalvation.

2. Corporally, we do them good, when we communicate

cate to the bodily indigencies of the poor Saints, as their neceſſities require. This done, *Act* 2. 45. Commanded, *Rom.* 15. 26. 1 *Cor* 16. 1, 2. 2 *Cor.* 8. 12.

The meaning therefore of this part of the Creed, is, that the Saints have in common one God, one Chriſt, one Spirit, one Lord, one Faith, one Baptiſm, one Hope: And that they communicate in all duties of Charity and Piety.

The Duties from hence are.

1. *a* That we break none of theſe bonds of Unity, and make not a Monopoly, of that which is in common.

2. *b* That we be charitable and liberal, and communicate to the neceſſities of the Saints.

3. *c* That we adviſe, counſel, exhort, edify, reprove, do every ſpiritual office one to another, that may promote any mans ſalvation, as our place and vocation requires.

4. *d* That we pray with, and for one another. He that ſeparates, and hath not charity enough to joyn in Prayer with other Chriſtians, or is ſo proud and malicious, that he will not pray for other Chriſtians, nay for all men, is not of Chriſts mind, that prayed for his perſecuters.

5. *e* That we praiſe God with and for one another.

6. That we imitate the Saints in Heaven, that praiſe God, and *pray in general* for the Militant Church on Earth; for it cannot be conceived, that they being united to the Saints on earth in charity, (which muſt needs be heightned by their glorification, and the beatifical viſion) will omit this eſpecial teſtimony of charity.

7. That we pray for the conſummation of all things, when the Saints in Heaven with the Saints on earth ſhall be made perfect. *Heb* 11. 40. 1 *Tim.* 1. 18.

8. That we delight in the Society of Saints, *Pſal.* 16. 3. and renounce all fellowſhip with ſin and ſinners, 2 *Cor.* 6. 17.

9. That we bear one anothers burthens, infirmities. *Gal.* 6. 2. *Rejoyce with thoſe that Rejoyce, Weep with thoſe that weep* Rom. 12. 15.

10. *That*

a Eph: ſ. 4. 3. Heb. 10 25.
b Heb. 13 16. Gal. 6. 10.
c 2 Tim 4. 2. Heb. 3. 13
d Eph. 6 18. Gal. 5. 13. Act. 20. 36. Act 4. 24. 1 Tim. 2. 1, 2. Numb. 16 46. Mat. 6. 14. Iſai. 53. 12. Luk 13. 34.
e Pſal. 111. 1 Rom. 1. 8. *Mortons appeal* 1, 2, 12. *ſect.* 1. 1 Cor. 12. Rev. 6. 10.

10. *That no man lay a ſtumbling block, or an occaſion to fall, in his Brothers way.* Rom. 14. 13. That is, that we beware of ſcandalizing our Brother.

Remiſſion of ſins.

This Article of Remiſſion of ſins doth very aptly follow the Catholick Church, and communion of Saints, in that none ſhall have their ſins remitted, but thoſe who are in the communion of the Church. Chriſt Jeſus *ſhall ſave his people from their ſins.* Mat. 1. 21. We read, *Iſai.* 33. 24. of ſins to be remitted: but to whom? To them that dwell in *Her*, that is, the Church. And *Zach.* 13. 1. A prophecy there is, that *a fountain* ſhould be *opened for ſin and uncleanneſs*; but it is reſtrained to the houſe of *David*, and the inhabitants of *Jeruſalem.*

1. Joh. 3. 4. Every ſin is a transgreſſion of the Law, *ἀνομία.* The Law was firſt broken by *Adam*, and by him ſin entred into the world, and death by ſin, *Rom.* 5. 12. And ſo death paſſed upon all men, for that all have ſinned, being in his Loins, which is original ſin. This Law was, and is called the Law of *Nature*, which God firſt wrote in the heart, then in two Tables of ſtone. And of this there is made a ſecond breach by all mankind, actually, in thought, word, and deed, ſometimes weakly from infirmity, ſometimes unwittingly from ignorance, ſometimes wilfully, out of perverſeneſs, and ſometimes preſumptuouſly, out of pride and malice. Theſe are committed againſt God, againſt man, once, or often, diſhonour or hurt more or leſs: So that from the cauſe from whence they riſe, and frequency of the Act, and the object againſt whom committed, or the wrong or damage ariſing from them, (whether a duty be omitted, or an offence committed) they receive their denomination, and are called greater and leſſer ſins. But ſins they are howſoever, being tranſgreſſions of the Law.

Numb. 15. 27, 30.
Pſal. 19. 13, 14.
Mat. 5. 21, 22.
Jam. 4. 17.
Mat. 25. 42.
Jo. 19. 11.

Upon this breach of the Law there ariſeth a Guilt, and upon the Guilt, an obligation to puniſhment, for *qui tenetur crimine, tenetur etiam pœna.* For the firſt, the crime: all men are attached, for all have ſinned, *Rom.* 3. 23. And

are

are in the ſtate of Captives and Priſoners, and bound to anſwer for their miſdoings at the great and fearful Tribunal. Luk 4. 18.

Non factum at this bar no man can plead, or ſhould he: the accuſer of the Brethren, and his own conſcience would ariſe and plead againſt him, *and if our heart condemn us, God is greater than our heart, and knows all things*, 1 Joh. 3. 20. Hitherto then *Tenetur*, he is held and convicted guilty.

2. But yet full ſatisfaction he may plead, the obedience of the Son of God both *Active* and *Paſſive*; *Active* in keeping and fulfilling every tittle of the law, and *Paſſive* in ſuffering the wrath of God due for the breach of the Law: Out of which obedience ariſeth that actual Juſtice in Chriſt, that being imputed to us, in reſpect of that relation in which we ſtand unto Chriſt (he and all his elect being taken for one body) God doth releaſe, acquit, and diſcharge the guilty priſoner. Rom. 4. 5. 1 Pet. 2. 22, 23, 24. Iai. 53. 5 6. 1 Cor. 12. 12. 1 Joh. 1. 7. 2 Cor. 1. 21.

For upon this plea the Judge is pleaſed to remove out of his Court of Juſtice, and ſit down in his ſeat of Mercy, and there pronounce a ſentence of Abſolution, inſtead of the ſentence of Condemnation, acknowledging the plea to be juſt, which the faithful and penitent ſinner puts in: *viz.* That his onely Son *blotted out the hand-writing of Ordinances that was againſt us*; which was contrary to us, and took it out of the way, nailing it to his Croſs. *Col.* 2. 14.

1. He ſate down, I ſay, in the Court of Mercy, when he pronounced this ſentence of Abſolution or Remiſſion, becauſe it proceeded δωρεάν, freely: freely from his grace. *Rom.* 3. 24. Now δωρεὰν ſignifies ſuch a gift or grace, *quæ cauſam juris antecedentem non habet.* Thus it is uſed, *Pſal.* 34. 19. And in this ſenſe applyed to Chriſt. *Joh.* 15. 25. ἐμίσησάν με δωρεάν, They hated me without a cauſe.

And what cauſe did we give God to love us, or Chriſt to dye for us? what reaſon could there be on our part, of Gods εὐδοκία, good pleaſure, or his ſons φιλανθρωπίας love to mankind? We are all ſuch as St *Paul* deſcribes us, *Rom.* 5.

With-

Without strength, ungodly, sinners, enemies; and doth not God commend his love, that while we were such, Christ died for us? *v.* 8 It is then *of grace and mercy* Christ is given to us. *Eph.* 2. 4, 5.

2. Besides it was another part of grace and mercy to accept of the satisfaction of another person for us, to punish him, and let us go. In common justice *the soul that sins must die*, but here the soul that sins is set at liberty, and the person that never sinned is put to death. Ezek. 18.

Consider then the case betwixt the person of the Father, and the Son, and no man dare call it a free remission, for the purchase was dear, and the price inestimable. But whatsoever it cost Christ, it cost us nothing, and so it is freely of Grace from Christ.

2. And to us it is freely Grace from God the Father to a sentence, I said, from his mercy-seat, not because he requits us, and remits our sin without a full satisfaction to his justice, or accepts that for perfect righteousness, which is not perfect, but because when he might have exacted the uttermost Farthing of us, the principal debters, he receives the full at the hands of a Surety, and that Surety his own dear Son, who had never offended or displeased him, *Mat.* 3. 17. Isai. 53. 6. Heb. 10. 14. 1 Joh. 2. 1, 2.

But here it must not be forgotten that upon the pronouncing this gracious sentence of Absolution and Remission, he covenants with all that he absolves, for new Obedience, that they *serve him in Righteousness and Holiness* Luk 1. 71, that they become *new Creatures, put off the old man, and put on the new*: Deny *ungodliness and worldly lusts*, and live *righteously, and soberly and godly in this present world*. This we call sanctification which must inhere in us and be perfect though not in degrees, yet in parts, which he hath promised to accept, and will remit the imperfection for Christs sake. Rom. 6. Ephes. 4 22, 23, 24. Titus 2. 12. 2 Cor. 4. 16. 1 Cor. 13. 12. 11. Ephes. 4. 14. 2 Pet. 2. 2. Heb. 8. 12.

Remission then of sin imports Two things.

1. A freedom and discharge from the Law of sin.
2. A freedom and discharge from the Law of death.

For

For, in ſin there is, as appears *Rom.* 8.2. a double Law or Power. 1, A Law *dominandi* of domineering. 2, Law *damnandi* of condemning. But to thoſe who are in Chriſt, both theſe Laws are made void, made null, and quite abrogated.

1, The Law of ſin, by which it commands and domineers, is caſhiered, for no regenerate man obeys it in the Luſt thereof. Rom. 13.14. Gal.5.16. 1 Pet.2.11.

2, The Law of death, by which ſin damned and condemned is now of none effect, for by Chriſt the ſting of death is taken out. Both which the Apoſtle punctually and comfortably hath thus expreſſed. *Rom.* 8.1.2. *There is no condemnation to thoſe which are in Chriſt Jeſus, who live not after the fleſh but after the Spirit. For the Law of the Spirit of life, which is in Chriſt, hath freed them from the Law of ſin and death. And upon it he ſings his* ἐπινίκιον, or ſong of Tryumph, *verſ.* 33. *Who ſhall lay any thing to the charge of Gods elect? It is God that juſtifieth. Who is he that condemneth? It is Chriſt that dyed, yea rather that is riſen again, who is even at the right hand of God, who alſo makes interceſſion for us.* 1 Cor.15.55.

To believe then the remiſſion of ſins, is to believe thoſe two great fundamental doctrines of Juſtification and Sanctification. Which in brief is this,

1, That God graciouſly and freely, without any merit or deſert on our part, gave his Son to dy for the world. Rom.3.24.

2, That for his meritorious death and paſſion he remits the fault, abſolves from the guilt, and acquits from puniſhment all penitent and believing ſinners. 2 Cor.5.19. Acts 2.38.

3, That imputing to them the obedience of his own ſon, and his Righteouſneſs, accounts them juſt in his ſight. 2 Cor.5.21. Phil.3.9.

4. That all who are juſtified, and thus acquitted, have holineſs in ſome degree, according to the condition of this life, inherent in them. Which though it cannot wholly diſcharge from ſin, yet it frees from the Dominion of ſin, ſo that no juſtified perſon yields himſelf a ſlave and a Vaſſall to ſin, but reſiſtts its commands, mortifies, crucifies it, and makes it dye daily. He that hath this hope, purifies himſelf, 1 *John* 3.3. 2 Cor.7.1. Rom.8.5,6. Col.3.3,5. Rom.6.5,6. 2 Cor.5.17.

2 Cor. 5. 18. And that of this Article we might have the greater security; God hath committed to his Ministers the word of Reconciliation, to effect which, all, that he hath left in their hand and power, especially tends.

1. His word he hath commited unto them, and that hath a clensing power. *Now you are clean by the Word I have spoken unto you.* Preach they must, and the main part of their doctrine is Repentance, and Remission of sin, *Luke* 24. 47.

John 15. 3.

2, They are to pray, *ex officio*, and one part of their prayer is *Intercession*; to stand betiwxt the Temple and Altar, and Cry, *Spare thy people, O Lord spare thy people*, Joel, 2. 17. *Aaron, Phineas*, stood in the gap, and made atonement: and the Presbyters are to be called to pray over the sick person, that the sin he hath committed may be forgiven, *Jam.* 5. 14.

Numb. 16. 46. 25. 11. Psal. 106. 30.

3, Come to the Sacraments, of which they are the Ministers, two they are, and both have Remission of sins annexed to them, that is the grace assured by these Seals. *Go and Baptize all Nations for Remission of sins*, that's the Promise made to Baptism. *This is my blood of the New Testament shed for you, and for many, for the Remission of sins:* that's the Grace of the Eucharist.

Acts 2. 38. Matt. 26. 28.

4, Lastly, to the Priests hand he hath delivered a key, and the use of it is for the detention and remission of sin, *Whose sins you remit, they are remitted*, John 20. 23.

Cast but up all this, and you shall see to what it will amount. The total will set forth unto us the infinite Justice and Mercy of God about sin. His Justice that would not pardon a Sinner without satisfaction, first made. His Mercy and Readiness yet to grant a pardon, that he would give his Son to purchase a Remission for us; And that to pass over the Security to us, he hath left us his word to publish his will about it, institated Sacraments to seal it, ordained us Priests, and left keyes in their hands, to administer it. That so by the words dropt from their lips, by the prayers offered by their devout and charitable hearts, by the Sacraments consecrated by their hands, by the

the keyes left in their office, the full pardon and remission of sin might be made known, obtained, sealed and delivered over to sinners.

The Practical part of this Article.

1, To be thankful to God for our pardon. Rom. 7. 24, 25.

2, To give him the sole glory of the purchase: acknowledging it to be his mere mercy, to send his Son for that end. Rev. 5. 8, 9, 10. Psal. 137. 5, 6.

3, Never to forget his mercy, that would while we were yet sinners, offer us pardon and grace. Rom. 5, 10, 11

4, To set our selves seriously to perform the condition, on which remission is promised and purchased for us, without which our pardon can never be secured to us. Rev. 2. 5. Acts 13. 48.

5, To continue in good hope, and never despair, that if we do our part, God will not fail to do his. John 14. 1, 2.

6, To pray to God daily for Mercy and Remission. Mat. 6. 12. Phil. 2. 29. 4. 8.

7, Highly to esteem all those waies and means, which God hath ordained in his Church to convey this pardon and remission to us. Mat. 13. 44, 45, 46.

I believe the *Resurrection of the Body.*

Resurrectio mortuorum, fiducia Christianorum. The Resurrection of the dead was the hope of the Fathers, and is the expectation of Christians: *For if the dead rise not, we are of all men most miserable, our faith is vain, our preaching is vain.* Tertul. 1 Cor. 15. 17, 18, 19.

We in this Article then confess, that there shall be a future restauration, or rising again of this same flesh of ours out of the Grave, which being arested by death, was laid up in that prison, so that all the dead are Prisoners of hope, that a day of delivery will come, when their bodies, secured in their tombs, shall be set free from this bondage of corruption.

1, The time when this shall be done, is at the last day, when the Lord himself *shall descend from Heaven with a shout, and with the voyce of the Arch-Angel, and with the Trumpet of God, and the dead in Christ shall rise first.* 1 Thes. 4. 16.

2, This is an Act of Power, for it shall be done by the power of God, and of Christ.

1. As it proceeds from the power of God, so it shall have its effect upon all men, good and bad alike, for all must *appear, and receive according to what they have done in their body, whether good or bad*, Ezek. 37. The dry bones came again together, and lived again, but it was the power of Gods Spirit that did it; and the Apostle making mention of this act, *Phil.* 3. 21. referres it meerly to this cause, God shall do by the ἐνέργεια, that mighty working whereby he is able to subdue all things to himself.

2. But as it proceeds from Christ, or the Spirit of Christ: so it shall have its effect upon the body of the Saints onely. They are in Christ, as in their head, and the Spirit of Christ is in them, as members of his body, and by this power they shall rise and live. This is that the Apostle teacheth, *Rom.* 8. 12. *If the Spirit of him, who raised up Jesus from the dead, dwell in you, he also shall quicken your mortal bodies.* Observe, that the Apostle saith, shall raise, for the wicked nill they, will they, shall be raised, but not by the Spirit of God that dwells in them: It is an act of meer Power, not of Grace; But of those in whom the Spirit of Christ dwells, he speaks otherwise. Their mortal bodies shall be quickned. There needs onely some power to stir, and excite the vital part; which though dull and sluggish, yet remaines in them, as it is in trees that have their sap in the root in the depth of Winter, and being quickened, warmed by the heat of the Sun in the Spring, becomes active and shoots up into the branches: so also this seed or principle of life that dwells in the bodies of the Saints, even when they lye in the heart of the earth, being called up by the power of God, shall kindly and sweetly dispose them toward their resurrection. Whereas then all may be said properly to be raised, the Saints in a peculiar sense are said to be quickened, as having a kind of Energy, preserved in their mortal bodies by the Spirit of Jesus. Quickening being the reduction of that to life, that hath life in it.

1 Cor. 15. 45.

3. And

3. And as it is an Act of power and muſt be, for *à privatione totali ad habitum non datur regreſſus*: ſo it is an act of Juſtice alſo, that the ſame body ariſe, and no other, that ſo that individual body which is a Co-partner in ſin, may be puniſhed, and that which doth partake in righteous actions and ſufferings, may be rewarded.

The ſame body, I ſay, ſhall ariſe. The ſame for ſubſtance, but not for qualities, for freed it ſhall be not onely from ſin, but from all defects, *ad naturam non ad injuriam reddimur*. Diſeaſes, blindneſs, lameneſs, mutilation, &c. ſhall be taken away; and moſt likely it is, that man ſhall be reſtored to that integrity and perfection, in which the body of *Adam* was firſt created. Job 19. 1 Cor. 15. Tertul.

4. In one word, it ſhall be a *Spiritual body*, 1 *Cor.* 15. 43. not moved by a natural principle, but by the Spirit of God, which ſpiritually conſiſts in this, as Divines have taught. *Pet. Mart. in Reg. 2. Cap. 6. & Scholaſt.*

1. Immortality. Death ſhall be no more. *This mortal muſt put on immortality*, 1 *Cor.* 15. 53. and of this the reaſon given is this; when reward and puniſhment is eternal, the ſubject of theſe muſt be eternal and perpetual alſo.

2. Glory, ſplendor, brightneſs, or clarity. They *ſhall ſhine as the Sun*, *Mat.* 13. 43. Be like our Saviours body, *Phil.* 3. 21. *He ſhall change our vile body, that it may be like his glorious body*, and what the quality of that is, was ſhewed in his Tranſiguration, when *his face did ſhine as the Sun, and his raiment was white as the light*, Mat. 17. 2.

3. Agility, nimbleneſs, quickneſs. No motion quicker. *They ſhall follow the Lamb whether ſoever he goeth*, which motion in him being very ſpeedy, the motion of their bodies muſt needs be very ſpeedy alſo, ſo that no gravity or ponderoſity of the fleſh ſhall be able to retard them. In the book of *Wiſdom*, it is thus expreſſed. *Wiſd.* 3. 7. *They ſhall run to and fro as ſparks among the ſtubble.* From Chriſts Body when he walked on the waters, and when he did aſcend to Heaven, as it is conceived, all heavineſs was removed, as it ſhall be in the Saints of God at the laſt day, when they ſhall meet the Lord in the Aire. Rev. 14. 4. 1 Theſ. 4. 17.

4, Impaſſibility, nor cold, nor heat, nor diſeaſes, nor griefs, nor paſsions, ſhall moleſt them, or diſturbe them.
1 Cor. 15. 42, 43, 44. *It is ſown in corruption, it is raiſed in incorruption.* As for thoſe paſſions and ſenſes, which perfect the nature of man, and helps it, no way hurt it: Theſe ſhall remain after the Reſurrection, but ſo ordered and regulated, that man from them ſhall receive no prejudice.

5 Subtilty, which is not ſo to be underſtood, as if the bodies of the Saints ſhould be turned into an airy body, but all groſsneſs and feculency ſhall be tranſparent as the Sun, and ſhall as near come unto the nature of a Spirit, as it is poſſible for a body; *It is ſown a natural, but it ſhall be raiſed a ſpiritual body.* 1 Cor. 15 43.

The Practical Part.

1, To keep our bodies in a riſing condition, not polluting theſe Temples of the Holy Ghoſt, with ſloth, drunkenneſs, luſt, or ſpot of ſin, but in all purity, and ſobriety to prepare them for this heavenly condition, which we expect.
2Cor. 6. 16, 17
1 Cor. 3. 16, 17
9. 27.

2, That ſince they ſhall be ſpiritual, we inure them to the directions of the Spirit, and make them tame and tractable to comply with it.

3, That we comfort our ſelves in our death, and in the departure of our friends, with what is written, *Job* 19. 25. 1. *Theſ.* 4. from 13. to the end.

4, That we ſuffer patiently even to death, for if we *ſuffer with*, and *for him*, we ſhall *reign with him*, Rom. 8. 17. Job 49. 27.

5, That we pray to God for the conſummation of all things, that they whoſe Souls are at reſt, may have their bodies joyned to their Souls, that they with us, and we with them may be perfect.
Rev. 22. 20.
1 Theſ. 3. 6, 13
Heb. 11. 40.

6, That we be thankful to God for his revelation and promiſe, which was unknown to the Heathen; and being preached unto them, ſeemed ridiculous: *Acts* 17. 18. and 32.

And

And the life everlaſting.

All, good and bad muſt receive their bodies again, and riſe: but the condition of good and bad is not the ſame: *For they that have done evil, ſhall riſe to the reſurrection of judgment*, or damnation: *But they that have done good, unto the reſurrection of life*, John 5. 24, 25, 29. Rev. 20. 12, 13

In this Clauſe is ſet forth unto us the happy ſtate of thoſe that dye in the Lord, who after this life, ſhall have everlaſting life.

Our life in this world is foured with two Conditions. 1, It is ſhort, momentary, finite. 2, It is full of miſery, trouble, ſorrow, care, anxiety: ſo that it cannot be rightly called *vita vitalis*, becauſe *non eſt vivere, ſed valere vita*. Upon which ground, we call the life of damned ſpirits a death: becauſe, though they live, and live for ever, yet they live not well, they live in pain and ſorrow. That life which is reſerved for Gods ſervants, is free from both theſe inconveniences.

1. For it is everlaſting, an infinite, endleſs eſtate, and then, nor ſhort, nor momentary, *John* 3. 16. and 5 11. 1 *Pet.* 1. 4, Mat. 25. 20. Rev. 14. 13. Pſal. 16. 11. — 17. 15. Ma. 5.

2. And it is properly a life, a life of joy, a life of reſt, content, peace, bliſs, felicity.

And this felicity is, in Scripture, ſet out unto us two wayes.

1. Negatively, or ſprivatively, *Rev.* 7. 16. They ſhall hunger and thirſt no more, neither ſhall the Sun give light to them, or any heat, *Rev.* 21. 4. *God ſhall wipe all tears from their eyes*, and there ſhall be no more death, nor ſorrow nor crying, nor pain. *No more curſe*, Rev. 22. 3. *No night then*, verſe 5. Any thing that might abate, allay, or retard their happineſs, ſhall be removed. ἀφαιρετικῶς, *By removing of evil.*

2. Affirmatively, or poſitively, which felicity is of two kinds. θετικῶς, *By poſition or ſetling us in all good.*

1. Eſſential, that conſiſts in the viſion of God, 1 *Cor.* 13. 12. who being the fountain of perfecti-

on

on, muſt neceſſarily from him receive all perfection.

1 Cor. 2. 9. Iſa. 64. 4. 2. Acceſſory, joy, ſecurity, reſt, honour, and thoſe happineſſes before mentioned, to glorified bodies. In a word, that which *eye hath not ſeen, nor ear heard, neither hath it entred into the heart of man to conceive*, that God hath prepared for them that love him.

The Practical part.

2 Cor. 5. Phil. 3. Rom. 8. 18. 1. That we weigh and ponder theſe two eſtates together, this life, and that we hope for in Heaven: the ſhortneſs of this, and the continuance of that: the trouble of this, and the reſt in that: And therefore we never forfeit that eternal bliſs, or incur the danger of eternal wo, for any tranſitory joy, honor, gain, eaſe: No, not to enjoy that happineſs, we refuſe not the croſs it ſelf.

Heb. 12. 1, 2. 2. *Momentum eſt hoc unde pendet Æternitas.* True it is, that this life is but a moment, but yet ſuch a moment, that our eternal well-being receives its riſe and firſt motion from it. *This day*, ſaith our Saviour to *Zacheus, is Salvation come to this houſe.* This day, *i. e.* That very day, when *Zacheus* became a Convert. Wiſdom then it will be ſo to improve every moment of this preſent life, that it may be a foundation for eternity.

Luke 19. 9. John 5. 24.

The End of the Explication of the CREED.

THE

The Second Part
OF THE
CHURCH-CATECHISM,
THE
TEN COMMANDEMENTS,
And the Expoſition of them;

In which is taught the Duty of Obedience to God, and to Man.

YOu ſay your Godfathers, and God-mothers did promiſe for you in your Baptiſm, that you ſhould keep Gods Commandements. Tell me how many there be?

Anſw. *Ten.* Which for this reaſon is called the Decalogue, or Ten words. And the breviare of theſe Ten in the Goſpel is Love. *Thou ſhalt love the Lord thy God, and thy neighbor as thy ſelf.* Luk 10. 27. *Love* is a debt, and it *is the fulfilling of the Law.* Rom. 13. 8, 10. This Law is ſometimes called the Law of Nature, ſometimes the Moral Law, and ſometimes the Law of *Moſes.*

1. It is called the Law of Nature, becauſe the good or evil actions commanded or prohibited in it, may be re- Rom. 2. 14, 15.

Dr. Franciſc. White, de Sab. pag. 29, 30.

ſolved into ſome dictates, or principles of natural reaſon, imprinted in mans heart at the Creation.

1. The commands of the firſt Table require Fidelity, Reverence, Honour, Worſhip to be rendred to the Almighty God: and they forbid Idolatry, Superſtition, Blaſphemy, Prophaneneſs. Now all theſe Duties are grounded, and may be reſolved into ſome dictates and principles of reaſon, and therefore we may well call the Law, that regulateth theſe actions, Natural.

For becauſe the true and everlaſting God, is the ſupreme Lord and Governor of the whole world, and of man in particular; and becauſe man hath his being, his power, his preſervation, his well-being and happineſs from him: and further yet, becauſe man is in ſuch manner ſubject to God, as that this great Lord and King hath abſolute power over him, ſo that he can ſave and deſtroy him, reward and puniſh him, according to his own will and good pleaſure:

Upon theſe grounds and reaſons it is moſt juſt, ſafe and beneficial, according to the Rule of Natural underſtanding, that man, being Gods Creature, Subject, Servant: do render unto his Supreme Lord, Protector, Creator, Governor: fidelity, ſervice, fear, reverence, obedience, love.

1. The duties of the Second Table are as eaſily reſolved into principles drawn from Nature and Reaſon, which is this, Do as you wou would be done by, Being a ſuperior, you expect to be honoured, not diſhonoured. Therefore honour, and do not diſhonour a Superior. Wronged no man would be, in his life, in his wife, in his goods, or good name; therefore in theſe, , ſaith Reaſon, wrong not another. Covet not thy neighbors wife, goods, *&c.* Becauſe thou thy ſelf art offended, if another man ſhould covet thine. Evident then it is, *Eadem Dei & naturæ vox*, that the voice of God and Nature in theſe things is the ſame, *Rom.* 2. 14.

2. It is called the Moral Law, becauſe it belongs *ad mores*, being a juſt Rule or meaſure impoſed by God, directing and binding to the obedience of things holy, honeſt and

and juſt, *Rom.* 7. 12. It teacheth us to live *righteouſly ſoberly, godlyly in this preſent world*, and to avoid all ill manners that are contrary to theſe,

3. It is called the Law of *Moſes*, becauſe that *Moſes* after the firſt Tables in which they were written by Gods own finger, were broken by him, *Exod.* 32. 19. they were by Gods command by *Moſes* written again, and by him delivered to the children of *Iſrael*, for a perpetual and a ſtanding Law. Exod. 34. 27. 28.

To be a perpetual and a ſtanding Law, I ſay, for though by Chriſt the curſe and malediction were taken away: for it hath no *power to condemn thoſe who are in Chriſt*, Rom. 3. 19. and 8. 1. and 33. Yet the obligation yet remains; for Chriſt *came not to deſtroy the Law, but to fulfil it.* Mat. 5. 17. and in the ſame chapter impoſeth it. *But I ſay unto you, &c.* And the Apoſtles eſtabliſh the Law. 1 *Joh.* 2. 4. *Rom.* 12. 7, 14, and 3. 31. and urge the Law, as a Rule for good and evil. 1 *Cor.* 9. 9. *Epheſ.* 6. 1. 1 *Cor.* 14. 21. *Jam.* 2. 8, 9, 11.

Queſt. *What then doſt thou chiefly learn out of this Law, or in theſe Ten Commandements.*

Anſw. I learn Two things.

1. *My duty towards God.*
2. *My duty towards my neighbor.*

Queſt. *How many Commandements teach you your Duty to God?*

Anſw. The Four firſt Commandements, ſo that this firſt part of the Law ſeems to me not unlike the River that went out of *Eden*, to water Paradiſe, and from thence it was parted, and became into Four heads.

1. The firſt teacheth us the duty we are to perform to God inwardly, From the heart to acknowledge him for God, our God, and to be but one God.
2. The Second ſets us a Rule for our outward Religious adoration, that we fall down before him, and him alone as God. And abhorre the Adoration of all Idols and Images,
3. The Third directs our Tongue and Speech, that

we acknowledge his Name to be holy and reverend, and therefore take it not into our mouths in vain.

4. The Fourth commands us to set out a sufficient and convenient time to his service, especially to observe that day that is appointed to that purpose.

And the manner how these duties are to be performed, are with all the heart, all the soul, all the strength. *Luke* 10. 27. With the heart, that is, freely and cordially, not out of Coaction, or compulsion: with the soul, that is, understandingly, not ignorantly, and out of custome: strength, that is, so far as we can, not lazily, remissly, coldly. Lastly, with all these, for God will have all, or none at all; he will admit of no co-partner, or corrival in his service.

Quest. *How many Commandements teach you your duty to your neighbor? that is, to any one that bears the face of a man.*

Answ. The six last called the Second Table.

This neighbor is either a
- Superior, and your duty to him, is enjoyned in the Fifth Command. *Honour thy Father and Mother.*
- Inferior or equal; and he may not be wrong'd,
  1. In his own person. Com. 6.
  2. In his wives person. Com. 7.
  3. In his Goods. Com. 8.
  4. In his good Name. Com. 9.
  5. In purpose or intent, motion or design. Com. 10.

But before we come to interpret every one of these Laws in particular, some general rules are necessary to be set down, which being understood and remembred, will give great light and ease to the interpretation of the whole; and they are these.

Ioh. 5. 23, 24. Mat. 22. 37. 1. Such as the Law-giver is, such is his Law: but he is a Spirit, and therefore the Law is spiritual, and reacheth unto the powers of the Soul, and chargeth the hearts and thoughts

thoughts with obedienc, as well as the outward man, Humane Laws bind the hand and tongue: the Divine, the heart. It chargeth the Underſtanding to know every Duty, the Memory to retain every Duty, the Will to chuſe the better and leave the worſe, the Affections to love what God loves, and hate what he hates. Joh. 19.7. Heb. 10.16.

2. *Nullum preceptum conſiſtit in indiviſibili.* A great latitude then every precept hath, and though brief in words, is very large in contents, far more being commanded, or forbid, than is named. For the extenſion of any command, obſerve,

1. That every command is both affirmative and Negative: under the affirmative, all duties that can be reduced to that *Precept* are commanded, and all the breaches forbidden: and under the negative all the breaches are forbidden, and all the contrary duties commanded. Mat. 5. 21, &c. Mat. 4. 10. Epheſ. 4. 31, 32.

2. In any precept, whenſoever a duty or a ſin is commanded or forbidden, all the degrees of that ſin or duty, all the cauſes, antecedents, conſequents, circumſtances, occaſions, provocations, furtherances, are commanded or forbidden alſo. 1 Theſ. 5. 22 Mat. 25. 27, 30.

3. That every commandement is to receive interpretation from the end: For, *Finis dat amabilitatem, menſuram, ordinem mediis*, The end ſtirs up love, ſets a meaſure and order to the means; as, *Thou ſhalt not kill*; the end is for the preſervation of mans life, and the reſtraint of cruelty. Here then a man is bound to fly whatſoever ſhall hurt, and to do whatſoever may preſerve the life of man: and the like is to be ſaid of the reſt.

3, That the Negative bind, *ſemper & ad ſemper*, *i. e.* they oblige perpetually, and may upon no occaſion, and at no time be diſpenſed with: as, *Thou ſhalt not kill, Thou ſhalt not ſteal*, &c. Always, and in all places bind: for they are acts of ſin, and cannot in any time or place be well done. But the affirmative bind not *ad ſemper*, to all times: but are to be performed readily, and with a willing mind at all hours and ſeaſons, when matter and circumſtances require them to be done. Thus thoſe com-

1 Thes. 5. 17. Phil. 4. 4. monds are to be understood, *Pray always, Give thanks always, Rejoyce in the Lord always*, &c. that is, habitually, or in a ready disposition of Mind and Will, not absolutely always. For there is a time to labor as well as to pray, and a time when God *will have mercy and not sacrifice.*

Mat 9. 13. Hos. 6. 6. 4. That most of the Commands are given in a Negative form, to put us in mind of our inclination to ill that ought very greatly to be restrained, and first rooted out, before we can be capable to do good, *Cease from evil first, then learn to do good.*

Isai. 1. 16, 17. 5. That they are given in the Second person singular. *Thou* shalt have no other Gods *&c.* that no man shift off the command from himself, as if it concerned him not. For tis an usual put-off, That which is spoken to all, is esteemed as spoken to none.

6. That they are given in the future tense, as being not onely given to them who then lived, but to all succeeding generations.

Deut. 6. 7. 7. That the Five first have reasons added to them is 1. That we may know that our own reason is much darkned, and must be quickned before we shall do our duty cordially, to God and our Superiors. 2. That we know that God puts nothing upon us, but what is reasonable, and such, as if we hearken to reason, we shall judge fit to be done. 3. That these reasons drawn from rewards and punishments are most powerful.

8. But among all reasons, that are prefixed in the preface, *I am the Lord thy God*, &c. must needs be most efficacious, and of largest influence. For he that shall truly lay that to heart, that it is God, his God that commands, cannot chuse but be ready to obey.

The Preface to the Commandements.

Catech. The same which the Lord spake in the 20th chapter of *Exodus*, saying: *I am the Lord thy God, which brought thee out of the Land of Egypt, out of the house of bondage.*

By this Preface.

1. There

1. There is first a terror struck into us, that we take heed to what follows. For these are not the words of a mortal man, but of the eternal God. The same, the very self same, which *Jehovah* spake in lightning, and Thunder, and the voice of a Trumpet drowning that Thunder, upon Mount *Sinai*, when the Smoke ascended, the Fire flamed, and the Mountain trembled, and all the Glory of Heaven was turned into terror. God, by publishing his Law in this manner, would have all, to whom it was given, know, that they have not to deal with an impotent Law-giver, that can more easily command than punish; but with such a Potentate that can command Heaven, Earth, Fire, Air, in revenge of the breach of his Law, for the breach of this, he will call all men to an account; and if he were so terrible in proclaiming, how fearful will his presence be, when he comes as a Judge to call for an account of this Law? That day will be full of horror to all Rebels. *Heb.* 12. 18, &c. Exod. 19. 20.

2. A ground laid for obedience, in the following words, in which consider,

1. That he is the Lord, *Jehovah ô ãi*. A Lord absolute and independent, one of himself, all other things being from him in Creation, Direction, Preservation. At all times, in all places a munificent, bountiful Lord. A Lord that had power and authority enough to make a Law. Such a Lord then ought to be heard, when he speaks to his servants, and they are to obey him.

2. If this reason from his greatness move not, then he labors to gain their and our attention and good will from his goodness; that this great Lord, was their God, *I am the Lord thy God*, Thy God by covenant with *Abraham*. 2, Thy God by propriety. The Nations had every one their Gods and Idols, but he was the God of *Israel*, and whom should a people hear speak, but their God?

3. Lastly, to gain attention, he puts them in mind, how lately he brought them out of *Egypt*, a *house of bondage*. And these reasons are as powerful to move us to be obedient to this Law, as they could be to *Israel*. For he

is

is our Lord, as he was theirs, and then we being his servants must hear him speak, and obey him. He is our good God that hath made a covenant with us before many Nations of the earth, why then should we not observe his Statutes, and keep his Laws? the delivery indeed from
Col. 1. 13. *Pharaoh* and the *Egyptian bondage* literally concerns *Israel*, but he hath bestowed upon us a greater favour, sent us a more beneficial deliverance, having *translated us out of the*
Luke 1. 79. *Kingdom of darkness, into the kingdom of his dear Son*, and enlightned us *that sate in darkness, and in the shadow of death*. A benefit that ought never to be forgotten, and never to be be requited with disobedience and rebellion to his Laws.

Ægypt signifies darkness, and may aptly be a type of sin, which is a work of darkness. 1. Either because it is committed against God who is light, by the suggestion of the Prince of darkness. 2. Or because too often committed in the dark. *They that sleep, sleep in the night, and they who are drunk, are drunk in the night*. 1 Thes. 5. 7.
Mat. 25. 30. 3. Or else because it deserves to be punished with eternal darkness.

The Devil is too like *Pharaoh*, that hath always sought to kill the male-children of Christianity in the birth: of which purpose when he failed, he loaded the backs of the Primitive Christians with rods, and hard tasks, never ceasing till he pursued them to death. From which when it pleased God to deliver his people, and give them rest, then he sets upon them with another stratagem, and labours to bring them under again by transforming him-
2 Cor. 13. 14. self into an Angel of light: so that if possible by any means he may make them his Captives and Bondslaves to sin.

But from this darkness, from this Tyrant, from this slavery, the Lord our God hath delivered us. And our
2 Tim. 2. 26. deliverance exceeds that of *Israel* in three respects. 1 Theirs was from the captivity of their bodies: ours from the bondage of our souls. 2. Theirs from *Ægypt* onely, and the tyranny of man: ours from hell and the tyranny of the de-
1 Pet. 1. 18, 19. vil. 3 They were redeemed by strength of arm, by signs, and wonders, without any price at all: but he bought and

paid

paid for us with his own blood: *Justitiæ opus erat, non potentiæ.* It was a work of Justice rather then Power.

As therefore our deliverance was greater, the benefit is greater, and the means by which it was done more miraculous: so it should cast upon us a stronger obligation to hear and doe whatsoever our Lord God shall command us.

And now harken to what he commands.

The first Commandment.

Thou shalt have no other Gods before me.

At this time, when *Israel* came out of *Ægypt*, all Nations had corrupted their wayes before God, and though Atheism had not prevailed, nor doth yet over any whole Nation. For *nulla gens tam barbara*, &c. there never was any Nation so barbarous, which did not acknowledge, and worship some God or other; yet, among the *Chaldeans*, *Philistims*, *Ægyptians*, their gods were multiplied, and were according to the number of their Cities: at last the number of the Heathen gods grew so great, that *Varro* reckons up 30000. That then the *Israelites*, or Gods people, for the future, should not chuse and adore any strange gods: it pleased the God of Heaven to give this straight charge, *Thou shalt have no other gods before me.* *Cic. de natura Deorum.*

From the end, it must receive its interpretation. And the end is, that God alone over his people bear rule, and wholy injoy his Authority. And to effect this end, he commandeth all impiety and all false opinions, concerning his Deity, to be far removed from us: and he enjoyneth himself to be worshipped and adored by us in the true practise of godliness.

Commanded we are here,

1, To have a God: in that is Religion.

2, To content our selves with one God, and no more: In that is Unity.

3, To have the true God for our God, and no other: In this is Truth. So that, God commands us here

to be Religious, and to embrace one true Religion.

1 Cor. 13. The chief Acts of which are reduced to theſe heads, { Faith, Hope, Love.

1, Faith, by which we know, aſſent and truſt to God. Infidelity, ignorance, doubting, errour, hereſy, apoſtacy, are enemies to Faith.

2, Hope is an expectation of thoſe things which God hath promiſed. Deſpair, impatience, murmuring, and preſumption are inconſiſtent with hope.

3, Love is an affection that ariſeth from the goodneſs of God. And the oppoſites to it are, The love of the world, the love of a mans ſelf, prophaneneſs, ſuperſtition, baſe and ſervile fear.

The Duties then of this Commandment are in reſpect of

1. *Faith.*

a Ier. 9. 24. Hoſ. 13. 4. Pſal. 143. 8. *b* Prov. 1. 4, 7, 22. 29.

1, *a* To know God; for, if we know not God, we neither can believe in him, hope for any thing from him, nor love, nor worſhip him, *&c.* Take away knowledge, and take away all *b*

2, That we know God, as he hath revealed himſelf in his Word, and his Works, *John* 17. 3. To acknowledge him to be ſuch a God in his eſſence, in his attributes, in his Perſons, as the Scriptures have taught us.

c 2 Chron. 20. 20. Iſa. 26. 1, 2. *d* Hab. 3. 16. Pſal. 4. 4. Pſ. 22. 4, 5, 8, 9. *e* Amos 3. 8. Eph. 4. 14. *f* Zeph. 3 12. Iſa. 8 21. *g* Matt. 4. 4. Rom. 4. 21. Heb. 6. 18.

3, *c* To believe all his Revelations, to adhere to his Promiſes, to ſtand in aw of his *d* Judgments, and to tremble at his *e* Threats, and to obey his Directions.

4, *f* To put our whole confidence in him, and continually to depend upon him and his Providence.

5, *g* To proceed toward our lawful ends, by ſuch means as he hath appointed.

And thoſe are the main acts of Faith, which is grounded eſpecially on Gods Veracity, Omnipotency.

2, Hope

2. *Hope.*

6, *a* That with patience we ſubmit to the Will of God in all things, *Mat.* 6.10. *a* Luke 21.19. 1 Sam. 3.18.

7, *b* That with alacrity we undergo afflictions, and do not fret our ſelves and murmur under the croſs, *Iſay* 30.15. *b* Mat. 5.11,12. Pſ 37.1,7. Iſa. 26.20.

8, *c* That we ſeek not revenge, but commit our cauſe to him that judgeth righteouſly. *c* Deut. 32.35. Rom. 12.19.

9, *d* That we joy and delight in God, *Heb.* 3.6. 1 *Pet.* 1.3,6. *d* Iſa. 49.&43.13. Iſa. 25.1. Numb. 23.*ab* 18. *ad* 23. Zeph. 3.5. Deut. 7.7,8,9, &c.

And theſe are the main Acts of hope, which is grounded on Gods Mercy and Truth, Immutability, Juſtice.

3. *Charity or Love.*

10, *a* That we love God above all things, and for himſelf, *Deut.* 6.5. & 10.12. *a* Exod. 20.20. Rev. 3.19.

11, *b* That we obey him, and fear him, and be zealous for him. *b* Phil. 3.8.

12, *c* To eſteem, prize, and value God more then all *Mat.* 10.37. *c* Gen. 39.9.

13, *d* To do any thing, or ſuffer any thing rather then diſpleaſe him.

14, *d* To de afraid to looſe his favour, and grieve for his abſence. *d* Pſ. 51.10,11. John 20.13. Iſay 26 27.

15, To have a care to recover his love again, *Pſa.* 132.4.

16, Not to think the time long we ſerve him.

17, *e* To hunger and thirſt after him, and his ſanctifying Spirit. *e* Mat 5 6.

18 *f* To reſiſt and hate ſin, receive grace, and improve it. *f* Prov. 8 13.

19, *g* To deſire the perpetual viſion of God. *Pſ.* 42. 2 Cor. 6.14. *g* Phil. 1.20,23.

All theſe are the main Acts of Love, and they are grounded upon h *Gods goodneſs and mercy.* *h* Pſal 13.5. Pſ. 116.1.&5. Nehem 1.5.

Farther yet, out of theſe three Theological vertues, and the conſideration of Gods Attributes ariſe,

1, Invocation, when in our neceſſities by inſtant Prayer we call upon him. Luc 11.1.*ad* 4

2, *a* Humble Adoration, when with all submissiveness we adore and worship him,

a 1 Cor. 6. 20. Psal. 95. 6.

3, *b* Thanksgiving, when with a grateful heart we bless him, and praise him for his manifold mercies.

b Psal. 95. 1, 2, &c.

4, *c* Praise, when we think and speak honorably of God, recount and magnifie his waies and works, and confess his Attributes, and Perfections.

c Psa. 96. 1, 2, 3. Psal. 98.

5, *d* Humiliation of heart, to ascribe nothing to our own power. Nothing to our own merits, but to let God have all the glory.

d Psal. 115. 1. Heb. 9 23, 24.

Now all these Duties must be done { Sincerely, Constantly.

e Sincerely, without hypocrisie, and constantly, without fainting: Which may be easily collected out of these words,

e Heb. 10. 23, 24. Josh 24 14. 2 Cor. 12. 2, 17

Coram me, Before me.

1, The service we do, is before his face, in his eye, in his presence, and therefore must be entire and sincere; for if it have any hypocrisie or mixture of base ends in it, he will reject it *f*. He is a witness and spectator of all our hearts and counsels: and therefore it behoves us to see that our religion be such, as that eye will approve that looks into the secret recesses of the heart.

f Rev. 2 23. Jer. 11. 20. & 17. 10.

2, It requires that our religious duties be constant also, for *gnal panai*, before me, oftentimes signifies continuance of time: as *Numb.* 3. 4. *Eleazar* and *Ithamar* minister in the priests office, *gnal pene Aharon*, that is, Aaron being yet alive. So 1 *Sam.* 31. 1. *Deut.* 21. 16. The sence then, ye shall have no other gods before me, is, so long as I am, so long as I *g* live. But I am alive and live for ever, therefore be a constant servant unto me, and serve for ever.

g Gal. 6. 9. Eph. 6. 13, 14.

The sins and offenders against this Commandement are,

1. *Against Faith.*

1, They, who, as the fool, *Psal.* 14. Say in their *heart there is no God.*

2. *a* They

2, *a* They which know not God, and are wilfully ignorant of the Laws of God, that they may sin with confidence. *a* Jer. 4.22, Job 21.14.

3. *b* They who stagger in the faith, are doubtfull, and dis-believe what he hath revealed, and despise any of Gods precepts. *b* 1 Pet. 2. 7,8 1 John 5. 10.

4, *c* They who are Apostates from the truth of Religion. *c* 2 Pet. 2. 1,20. Titus 1. 14.

5, *d* They who dis-believe any Articles of the Creed, and are Heretick*s*. *d* Gal. 1. 6. Heb. 10. 25.

6, *e* They which rend the unity of Religion, and are Schismatiques. *e* 1 John 2. 18, 19.

7, *f* They who pass away their time securely, as if there were no God, and are practical Atheists, and prophane persons. *f* 1 Thes. 5. 6,7. 2 Pet. 2. & 10. ad 22.

8, *g* They who use Charms, Sorceries, Inchantments, Witch-crafts, predict fortunes, that give themselves to the Devil, and make contracts with him, invoke Angels, Saints, or evil spirits, or any other Creature. *g* Deut. 18. 11. Lev. 20 6. Col. 2. 18, 1 Cor. 10. 20, 21.

9, *h* They that pray to unknown or false gods, these are Idolaters. *h* 1 John 5. 21. Ephes. 5. 5.

10, *i* They that relye, and trust upon any thing or means more then God, and preferre any service before his will. *i* 2 Chro. 16. 9, & 12.

11, *k* They that tempt God, and rely upon his protection against his Rules, and without his promise, promising themselves security and success, in a way which the word of God will not warrant. *k* Mat. 4. 6, 7.

12, *l* They that make Religion to serve ill ends, or do good to evil *m* purposes, or do evil under a pretence of good. *l* Gen 34. 14, 15. 2 Sam. 15. 7. *m* Rom. 3 7,8.

13, *n* They that walk in forms and shadows of Religion, but deny the power of godliness. These are Hypocrites. *n* 2 Tim 3. 5. 2 Pet. 2. 20.

2. *Hope.*

14, *a* They who are impatient, and repine and murmur at the prosperity of the wicked, and submit not to the Will of God. *a* 1 Cor. 10. 10. Psal. 73. 3, 12, 13.

b Gal. 6. 12. Mat. 19. 21, 22.

15, *b* They that deny God and Religion, rather than they will take up the cross and follow Christ.

c Phil. 2. 11.

16, *c* They who do not serve God with a joyful heart.

d Isa. 7. 12.

17, *d* They who presume upon Gods mercy, *Joh.* 2. 33.

e Gen. 4. 13.

18, *e* They who despair of his mercy and protection.

19, They who are so proud that they care not for God, *Exod.* 5. 2. *Jer.* 50. 29. *Psal.* 10. 4.

3. *Love.*

a Rom. 24. 5. 1. 30. Rev. 3. 15, 16.

20, *a* They who accuse God of severity or remissenes. 2 *Pet.* 3. 3.

b Josh. 24. 24.

21, *b* They who do not obey, love, fear God, nor are zealous for him.

c Rom. 8. 7. Luke 19. 22. 17. 8.

22, *c* They who do not esteem of God as they ought, nor desire him.

d Ezec. 44. 7. Jer. 8. 4, 5, 6.

23, *d* They who do not hate sin, nor labor to be reconciled to him. *Psal.* 143. 6. & 42. 1.

e Matth. 25. 14. John 7. 37.

24, *e* They who do not improve his grace, and thirst after his Righteousnes. *Psa.* 63. 1.

f Psal. 109. 4. 1 Pet. 2. 9. Rom. 1. 21.

25, *f* They who do not pray to him, nor praise, nor thank him.

g Acts 12. 23. Mat. 2. 2. Rev. 16. 9. Dan. 4. 29, 30.

26, *g* They who arrogate the glory of any action or power to themselves, and give not the glory to God.

The Second Commandment.

Thou shalt not make to thy self any graven Image, nor the likenes of any thing that is in the Heaven above, nor in the Earth beneath, nor in the waters under the Earth: Thou shalt not bow down to them, nor worship them, &c.

Deut. 4. 15. 16, 17, &c.

As in the first Commandment God did condemn all false gods: so he doth in this second forbid all false external worship. In that, we are taught whom we are to worship, *viz.* the one true God. In this, how we are to worship him, *viz.* not after our own inventions, but as he hath commanded in his Word.

The duties of this Commandment are learned from the intents of it; for, 1. It was directed against the false adorati-

ratio ns of the Heathen, who believed the Images of their gods to be filled with their Deity. 2. And it was a caution to all men, to prevent thoſe low imaginations they might have to think God to be like to man. 3. And a preſcription for Gods worſhip.

In it take notice of the { Precept, *Thou ſhalt not make.* / Sanction, *For I the Lord*, &c.

1. The Precept is double, { 1. Againſt the making an Image. / 2. Againſt the worſhiping, being made.

1. The former part of the Precept is illuſtrated by a double diſtribution.

1. Of the kinds of Images, graven or painted: graven maſſy Images, molten out of any metal, or carved in wood, or ſtone: or painted, being the εἶκων or reſemblance of the Deity.

This Command is not ſo ſtrictly to be underſtood, as if the Art of Carving or Painting were unlawful: which is attributed to Gods Spirit, *Exod.* 31. 1. And of which we have the draughts in the *Cherubims*, and other utenſils, and ornaments of the Temple: But it muſt be underſtood *ſecundum ſubjectam materiam*, according to that matter about which the Commandment was given, *viz.* the repreſentation of the Deity, and becauſe the attempts of men were to repreſent this (*make us Gods that may go before us*) therefore God prohibits here any ſuch attempt. Which the more ſeriouſly any man thinks of, the more fooliſh it muſt needs be. For, what can be more vain, then to go about to ſhape a body to an incorporeal ſubſtance; to make that eſſence, which is inviſible, the object of the eye; to liken him that is a Spirit, to a poor man, nay worſe, a beaſt, a bird, a fiſh; To confine him who fills all places, in the compaſs of a little braſs, ſtone, ſilver, gold, form'd according to the pleaſure and skill of the work-man? He that goes about to do this, as did *Demetrius*, *Acts* 19. is an Idolatour materially. Which is here firſt forbidden. *Non facies tibi.* Exod 32.1. Pſal. 113.4,5. 115.3,&c. Iſay 40. 25. 44. 7,&c.

2, The ſecond part of the diſtribution is, *Nor the likeneſs of any thing in Heaven above, nor in the Earth beneath, nor in the*

the waters under the earth. By which is prohibited the shaping any image after the Heathen manner. In the Heaven they worship the sun, moon, and stars: In the Earth an ox, a calf, a cow, &c. In the Water the crocodile, &c. In a word πᾶν ὃ σωζῃ καὶ ἀπόλλῃ, every thing that could save or kill. And for these they had peculiar names; and these they did represent by symbols, and pictures, and massy Images. Now in any of these forms, and consequently in all, God forbids his people to represent him; which if it be done, is thus far onely material Idolatry.

But, there is a higher step of this sin, that which makes it exceeding sinful, Formal-Idolatry, it is, When men fall down, kneel, and worship the Image they make, or is made for them. *Aaron* made the Calfe and was the material Idolatour: but the *Israelites* which worshipped the Calf that *Aaron* made, were the formal Idolatours, properly.

Exod. 32.

Qui fingit sacras auro, vel marmore Deos,
Non facit ille Deos: Qui rogat, ille facit.
Who shapes a God of Gold, of stone, of Tree,
Makes not the God, he makes that asks, 'tis he.

And this prostration, this adoration, this bowing before them, this worshipping is prohibited by the second clause of this Commandment. *Thou shalt not bow down to them, nor worship them.*

3. To the Command there is annexed *Sanctio*, a reason that hath many reasons in it, to deter men from Idolatry, and to perswade men to bow to, and worship the God of Heaven only: which is the affirmative part of this precept. For he that saith, *Thou shalt not bow down to them*, saith in effect, thou shalt bow down and worship me.

And the reasons are these,

1. That he is *El, fortis Deus*, a strong God, able to punish, able to reward, those that disobey, or obey him; And his strength here is opposed to the vanity of Idols, who can neither hurt nor help: but he can do both.

Isa. 40.22, 23, 24, 25.

2. That

2. That he is *Zelotes*, a God that is jealous of his honor, and will not give it to another? no more endure a corrival in his worship, than a husband a co-partner in his bed. Jealousie is the rage of a man. Jos. 24. 19. Ezek. 39. 25. * Prov. 6. 34.

3. That for this sin he will visit. It is iniquity and those that are guilty of it, are said here to *hate him*, and his vengeance shall pursue them, and their children, *even the third and fourth generation*, which we may find verified in all the Kings of *Israel*, and many of *Judah*, and this reason is drawn *à pœna*, and dissuades from bowing to, and worshiping of Images. Cant. 8. 6. Rom. 1. 30. Psal. 5. 4, 5, 6.

4. That in whom the contrary is found; bowing and adoration yielded to him: To these he will be merciful and to their posterity. *I will shew mercy to thousands of them that love me and keep my Commanndements.*

Now, whereas God doth assign Four Generations to his wrath, and doth stretch his mercy unto thousands, it is an argument, that of his own nature, he is more bent to shew mercy, than unto severity.

The Commandment being thus Analysed, now let us see what is commanded, what forbidden in it.

1. *The Duties commanded are,*

1. To apprehend God as an infinite, incomprehensible Essence without any visible form or shape, and therefore not capable of any representation, by Image, resemblance or picture. Rom. 1. 23.

2. To worship God with all bodily worship and external forms of address, and adore him with all humility and reverence, but especially to use those of which we have either precepts or examples in Scripture, or the practice of the Nation or Church we live in. Jo. 4. 24. Psal. 95. 6.

3. To observe religiously and purely, all the substantial and eternal parts of Gods worship: Praying, hearing of the Word, the Sacraments, and the Discipline of the Church. Psal. 50. Act. 2. 42.

4. In Gods worship to use such Ceremonies, as serve for,

1. *Decency*, 1 Cor. 14. 4.
2. *Order*, 1 Cor. 14. 40. 20. 32.
3. *Edification*, 1 Cor. 14. 26. Gal. 2. 18.

2. *Offenders against this Commandment.*

Rom. 1. 23. 1. They that fancy to themselves any likeness of the Deity, except that which is onely Analogical, and lies in his Attributes, and are communicated in some sort to him and his creatures; as Wisdom, Power, Justice, Mercy, Life, *&c.*

Exod. 32. 6. 2. They that frame any Image or Picture to represent God.

Rev. 14. 9, 10. Col. 2. 18. 23. 3. They that make or use any Image of Christ, Angel, or Saints, Cross, *&c.* with a design or address of any religious worship to them, or through them.

Ier. 10, 8. 4. They that worship Idols, or false Gods, or the true God through an Idol.

Psal. 5 7. Luk. 18. 13. 5. They that deny to worship God with lowly reverence of their bodies, according as the Church requires reverence externally.

Eccles. 5. 1, 2. 1 Cor. 11. 4, 10, 17. to 22. 6. They who carry themselves rudely, carelessly, irreverently at Prayer, at hearing of the word of God, at the receiving of the Sacraments, or at the execution of Church Discipline, or undervalue and cast aside these Ordinances.

Col. 2. 23. Mat. 15. 8, 9. 7. Those who worship their own imaginations, and magnify and set up their own inventions under the colour of Religion.

1 Cor. 11. 6. Rom. 14 19. Luk 7. 31. to 36. 8. They that reject all Ceremonies of Order, Decency and Edification.

9. They who regard not Gods threats of vengeance, nor yet are moved with his promises of mercy.

In a word here is forbidden.

Gal. 5. 20 Col. 2. 18, 23. Act. 25 19.
1. Idolatry. εἰδωλολατρεία.
2. Will-worship. ἐθελοθρησκεία.
3. Superstition { Affirmative / Negative } δεισιδαιμονία.

Read

Read those Tracts of Dr. Hammond, *which he hath learnedly and judiciously written of these Three.*

The Third Commandment.

Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless, that takes his Name in vain.

The heart of man is deceitful above all things, and by it the tongue is taught to utter lies. After then that God had enjoyned the heart to serve him in truth in the former Commandments, in this he lays a Command upon the tongue to be serviceable in truth also. Ier. 17. Mat. 15. 19.

1. The propagation of the Gospel, the confession of the Faith, the celebration of Gods ways, Invocation and giving of thanks, are acts to be done by the tongue, and must be really done without collusion, and sincerely without dissimulation, for else in the doing of these we take Gods *Name in vain*, and break this Command.

2. There be many things also that are necessary for the continuation of the societies of men, as Leagues, Confederacies. Inquisitions about Facts, which can never be transacted without oaths, in which there is a solemn invocation of God, and therefore, in these we may not take Gods *Name in vain.*

The tongue then in this Commandment is tied to its goodbehaviour, and from the hurt it may do by its falshood to the integrity of Religion, and societies of men, security is given, so far forth, as a command from God may do it.

This Commandment hath two parts { 1. A Prohibition. 2. A Commination.

1. The Prohibition is, *Thou shalt not take the Name,* &c. *in vain.*

1. The Name is that by which any thing is made known, as

1. Here first his Titles, his proper Names, as *Jehovah, Jesus Christ, the Lord our God, El Elohim,* &c.

2. His Word by which he hath revealed himself, *Psal.* 132. 3: *Deut.* 18 19.
3. His Properties or Attributes, *Exod.* 33. 18,19.
4. His Ordinances, Sacraments, and what relates to his worship.

2. *In vain.*

In vain, that is rashly, foolishly but especially falsly, when our intention at that instant was fallacious, or contradictory to our undertaking, for this is to *speak vanity to our neighbor*, Psal. 12. 2. to lift up the soul to vanity, *Psal.* 24. 4. that is, to lie to him.

In vain a thing is said to be done, when

1. The Agent is vain, that doth not a thing with his heart.
2. The action is vain, that attains not the end.
3. The end is vain, if any other than intended, *viz.* Gods glory, our own salvation, or our brothers good.

The sum then of this Commandement is this, That we take not, assume not, use not the Name of God, his Attributes, his sacred Word, or any mysteries of Religion, rashly, irreverently, contemptuously, foolishly, prophanely, falsly, to bolster up a lye: But on the contrary, we highly esteem, and with great reverence and sobriety speak of, and use all these; and that under this penalty following,

For the Lord will not hold him guiltless that taketh his Name in vain.

2. This is the Commination. And it is a μείωσις or a λιτότης that speaks less, and means more. *He will not hold him guiltless*, that is, he shall be very guilty, and proceeded against as a guilty person, sometimes in this life, as it hapned to the blasphemer, *Levit.* 24. 10. and is threatned to the perjurer, *Zach.* 5. from ver. 1, to 5. *Eccles.* 23. 9, *&c.* And if he escape here, yet he shall not at the Tribunal of God: for if an account must be given for every idle word, much more for blaspheming Gods holy and reverend Name.

And

And the reason is this, that if the exaltation and celebration of Gods *Name*, be the ultimate and principal end for which man was created; then it will follow, that it is the greatest evil to dishonor it, and deserves the greatest punishment.

But because it is agreed by all Expositors, that this Commandment was given to regulate Oaths, therefore: I shall speak a little of them.

Of Oaths.

1. That it is lawful to swear, appears in this, In that we are here commanded not to take the Name of the Lord in vain: Again, *Exod.* 19. 12. *Ye shall not swear by my Name falsly, neither shalt thou defile the Name of the Lord thy God.* Which words, *in vain, falsly, defiling*, are words of restriction and limitation, and being secluded, intimate that we may swear. At which assertion that no man cavill, in *Deut* 6.13. there is a flat Commandment to swear, *Thou shalt fear the Lord thy God, and serve him, and swear by his Name.* So *Jer.* 4.2. *Psal.* 63.11. God swears *Heb.*6.13. The Angel swears, *Rev* 10 S. *Paul* swears, *Rom.* 1.9.&9.1. 2 *Cor* 1 23.

Lawful then it is, and laudable to swear, for it makes very much for Gods glory; shewing,

1. That we acknowledg Gods Superiority, for verily a *man swears by the greater*, Hebr. 16.16.

2. It shews a great faith in us, that we acknowledg by it his presence and veracity; a witness brought into the Court, that cannot lye, nor be deceived.

3. That what we deliver upon Oath, is, as it were his Testimony, and therefore, if we falsifie any thing,

1. He will bring it to light, 1 *Cor.* 4. 5.

2. He will punish it, *Rom.* 12.19.

In an Oath then we acknowledge a God, his Majesty, his Presence, his Truth, his Justice, and therefore it must needs advance his Honour that we swear by his *Name*.

When therefore our Saviour *Matth.* 5. 34. commands, *Swear not at all*, it is not his meaning absolutely to for-

bid an Oath; but either that Oath, by that which had no Deity in it, as, by the Heaven, the earth, the head, &c. Or else not to apply oaths to trifles, or ordinary Accidents of life; in these our communication should be *Yea, yea, Nay, nay*, that is, simply negative or affirmative. So that our Saviour forbids not all swearing, but swearing in a slight cause.

In a grave, necessary and charitable matter then, we may swear, whether we make a promise, or assert a truth, whence hath proceeded the distinction of an oath into *juramentum Promissorium, Assertorium.*

1. A promissory oath is, when by it we engage our selves to do somewhat hereafter, 1 *Reg.* 1. 17. When this promise is made to a man, it is called properly an oath, when it is to God, it is called a Vow, but the obligation is all one, because made in the Name of God, *Thou shalt perform unto the Lord thy Vows*: And that these be performed, care should be taken, that we make the oath, *de licitis & possibilibus*, of that which is honest and lawful in it self, and what lies in our power.

Mat. 5. 33.

2. An assertory oath is to be used, when we be called to witness upon a fact either past or present, the truth of which we are bound to affirm or deny upon oath, that the Judge may proceed. And we usually call it a deposition, and is, saith the Apostle, *the end of strife*, Heb. 6. 16. and were it not allowed, the controversies, and questions, and suits of Law were indeterminable.

But that in swearing we take not Gods Name in vain, the Prophet *Jer.* 4. 2. hath set a threefold hedge about our oaths, *Thou shalt swear, the Lord lives, in truth, justice and judgement.*

1. Truth is commanded, *Lev.* 19 12. *Thou shalt not swear by my Name falsly*; 1, In an Assertory oath, that we affirm or deny nothing, but what we know infallibly, evidently, certainly: if the thing be doubtful unto us we affirm it, or deny it as doubtful, and adventure no further than probability. 2, That in a promissory oath, we never promise any impious, unlawful, unpossible matter, but

but that which we mean to do, and may perform.

1. Those break this condition, and swear not in *Truth*, who upon oath attest that which is false, or that which they know to be false; or, for *Truth*, that which they doubt to be false, though true. 2. Or they who falsly promise that upon oath, which they never intend to perform. This is to *lift up the mind to vanity*, Ps. 24.4. or, to swear deceitfully. And this is plain perjury, forbidden *Matt.* 5.33. *Lev.* 19.12.

2. The second condition of an oath is *Justice* or *Righteousness*, so then the matter of our oath must be just, lawful, honest, possible, consonant to the revealed Will of God, and that the cause be also just. 1. There is no Justice in it, to take an oath to deceive, to kill, steal, to rebel *&c.* Such was the oath of *Herod*, and those that bound themselves with an oath to kill S. *Paul.* 2. And those men are guilty also, who, having engaged themselves by oath or solemn Covenant to perform any duty of a moral Precept, absolve themselves at pleasure, an eye being had to their own gain, honour, interest, or self-preservation. Justice requires, that lawful and possible engagements must be performed. But * in wicked promises rescind thy faith; in a dishonest vow change thy decree; do not that which thou hast vowed unwarily, for it is an impious promise which is made good by wickedness. An oath of piety ought not to be a bond of iniquity.

Mat 14.7. Act.23.12,13.

* *In malis promissis rescinde fidem: in turpi voto muta decretum, quod incaute vovisti ne facias, impia enim promissio est quæ scelere adimpletur.* Isidor. And it is a most certain rule, that *Juramentum pietatis non debet esse vinculum iniquitatis.*

3. The third condition of an oath is *Judgment*. That the oath be taken with great deliberation, reverence, fear, discretion, care. 1. Remembring that it is the oath of God, a holy thing, and then not to be prophaned, and made common. 2. That by it, we bring down God, as I may so say, from Heaven, and set him in the midst making him witness and judge of what is in debate and controversie to decide it.

Nec Deus interfit, nisi dignus vindice nodus —— Incidrit.

3. That we do not lie and æquivocate. *Juravi lingua, mentem injuratam gero.*

4. That a man be not brought to swear out of love, or lightness, or hatred, or any perturbation of minde, but by

bid an Oath; but either that Oath, by that which had no Deity in it, as, by the Heaven, the earth, the head, &c. Or else not to apply oaths to trifles, or ordinary Accidents of life; in these our communication should be *Yea, yea, Nay, nay*, that is, simply negative or affirmative. So that our Saviour forbids not all swearing, but swearing in a slight cause.

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but that which we mean to do, and may perform.

1. Thoſe break this condition, and ſwear not in *Truth*, who upon oath atteſt that which is falſe, or that which they know to be falſe; or, for *Truth*, that which they doubt to be falſe, though true. 2. Or they who falſly promiſe that upon oath, which they never intend to perform. This is to *lift up the mind to vanity*, Pſ. 24.4. or, to ſwear deceitfully. And this is plain perjury, forbidden *Matt.* 5.33. *Lev.* 19.12.

2. The ſecond condition of an oath is *Juſtice* or *Righteouſneſs*; ſo then the matter of our oath muſt be juſt, lawful, honeſt, poſſible, conſonant to the revealed Will of God, and that the cauſe be alſo juſt. 1. There is no Juſtice in it, to take an oath to deceive, to kill, ſteal, to rebel *&c.* Such was the oath of *Herod*, and thoſe that bound themſelves with an oath to kill S. *Paul.* 2. And thoſe men are guilty alſo, who, having engaged themſelves by oath or ſolemn Covenant to perform any duty of a moral Precept, abſolve themſelves at pleaſure, an eye being had to their own gain, honour, intereſt, or ſelf-preſervation. Juſtice requires, that lawful and poſſible engagements muſt be performed. But * in wicked promiſes reſcind thy faith; in a diſhoneſt vow change thy decree; do not that which thou haſt vowed unwarily, for it is an impious promiſe which is made good by wickedneſs. An oath of piety ought not to be a bond of iniquity.

Mat. 14.7. Act. 23. 12, 13.

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3. That we do not lie and æquivocate. *Juravi lingua, mentem injuratam gero.*

4. That a man be not brought to ſwear out of love, or lightneſs, or hatred, or any perturbation of minde, but by

by a lawful neceſſity: A man ſhould be brought to ſwear, as to the ſealing of a bond, which is never done but upon neceſſity, and with an unwilling mind.

1. *The Duties of this Command, are,*

a Pſal. 44.8. 99.3. 148.5.
1, *a* To praiſe magnifie, exalt and honour the moſt holy and reverend Name of God, his Attributes, or that by which he may be known.

b Phil. 2.10,11 Eph. 5.19,20. Dan. 2.20.
2, *b* To invocate his Name directly, or by conſequence in all ſolemn and lawful adjurations, and publick oaths.

c Deut. 6.13. 2 Cor. 1.18,23
3, To honor his Word, his Sacraments, any thing or perſon, having his Name or ſtamp upon it, with great regard.

4, *c* To ſwear by his Name, and onely by it, *Rom.* 1.9. *Heb.* 6.16.

5, To ſwear by it in *Truth, Juſtice* and *Judgment.*

2. *The Offences againſt this Commandment.*

a Deut. 28.58. Pſal. 64. 9,10. Mic. 4.5. 1 Cor. 10.31. Jer. 4.2. Phil. 2.10. Iſay 45.23.
1, *a* They who do not praiſe and exalt the Name of God, offend.

2, They that ſpeak of God without Reverence, a great cauſe, and ſolemn occaſion.

b Luke 17.20. Rom. 1.21. Iſay 6.2. Rom. 9.20,21. 11.23,24.
2, *b* They that frame curious queſtions about the nature, actions, and ſecret decrees of God, not contenting themſelves with his Revelations, *Deut* 29 29. *Rom.* 11.33.

4 They that murmur againſt God, and blaſpheme his Name, Pſal. 74.10. Mark 3.28,29. Lev. 24.21.

c Lev. 24. 15, 16. & 21. 12. 2 King. 10 20. 1 Cor. 10.3. Job 2.9.
5, *c* They that abuſe God in his creatures, in bitter curſing and execrations, *viz.* that curſe God, or a creature by God, 1 *Reg.* 19.2. & 21.10. *Rev.* 13 6 & 16.21.

d Mat. 21.13. Numb. 20 3. 6.38. Jer. 4 1. Mat. 5 37. John 8.44.
6, *d* They that prophane any thing that is dedicated to the honor of his Name, as Churches, Church utenſils, holy perſons, cuſtoms, Sacraments, 1 *Cor.* 11.29.

7, They that ſwear raſhly, vainly, cuſtomarily, maliciouſly.

8, They that bind themſelves with an oath to do miſchief.

9, They who provoke others to take oaths for the compaſſing of ſome deſign.

10, They that perform not their vows to God, which they

they have made of lawful, honest, and possible things. Deut. 25. 21.
11. Those who perform unlawful vows and oaths. Mat. 14. 10.
12. Those who swear to things uncertain and unknown. Jer. 4. 2.
13. Those who swear against their conscience, and perjure themselves. Isa. 48. 1. Zach. 5. 4.
14. In a word, here is condemned *Juramenta popinarum, platearum, officinarum, falsarium*; Tavern-oaths, Street-oaths, forg'd oaths. Mat. 5. 34, 35. Jer. 12. 16.
15. They that use counterfeit and mocking oaths. 1 Pet. 3. 16.
16. They who make the Scriptures a nose of wax, and wrest them to maintain their own inventions. 1 Tim. 1. 3, &c. Rev. 22. 19.

The fourth Commandment.

Remember thou keep holy the Sabbath-day, &c.

The Worship of God being setled in the former Commandments; necessary it was, that for the solemnization of it in publick, there should be an appointed time set out to it. And in this command the time is designed for this worship, *viz.* the seventh day from the Creation.

In strict terms it was given to the *Jews*: and it hath two parts, the *Precept*, and the reason of the *Precept*: The *Precept* again stands upon two legs, the Moral and Ceremonial.

1. The Moral part of it is, that a certain time be set out for the publick worship, which is perpetual and eternal.

2. The Ceremonial is, that it be precisely the seventh day here mentioned, which S. *Paul* saith, *Col.* 2. 17. *was a shadow of good things to come.*

Equity requires that men should set out one day in a week to spiritual and religious duties: now the Primitive Church, instead of the *Jewish Sabbath*, which was to be abolished after the death and resurrection of Christ, made choice of this day, in which he arose from the grave, on which he sent down the Holy Ghost, as a day of gladness and exaltation to them and all posterity, and honoured it with the name of the *Lords-day*: The observation thereof having continued all ages since the Apostles. Neither have Christians since judged it reasonable or convenient, to alter such an ancient and well-grounded custom, which *Fr. White Ep. El. de Sab. pag.* 268, &c. Rev. 1. 10.

is commonly reputed to be an Apostolical tradition.

What was ceremonial then, in this command is done away, but what is moral yet remains, and is of perpetual observance; to wit, these two duties: Sanctification and Rest.

1. The first is Sanctification, for it must be kept holy.
2. The second is Rest, Thou, nor any that belongs to thee, shall do no work.

Both these are necessary, 1. Rest even from those works which have no vicious quality in themselves, but may be, if used, impediments to sacred and religious offices of the day. 2. And sanctification of the day by the exercises of religious duties: for to rest, and not to sanctifie, is to keep the Sabbath of an oxe or an ass.

The ends why the Sabbath or Lords-day was ordained, are these.

1. For the exercise of all duties of piety, in publick especially.
2. For the practice of all duties of charity and pity.
3. To remember the great works of God, especially of the Creation, and Redemption of the world.

The Duties of the Sabbath.

1. To sanctifie the day set out to God, and *to call it a delight*, Isa. 58. 13. *The holy of the Lord, honourable.*

Psal. 118. 24.

2. Upon this day especially, to bless God, for Creation of the world, and the Son of God for our Redemption.

Rev. 1. 10. Col. 3. 1.

3. To remember that upon this day Christ rose again for our justification, and that therefore we make it our day of resurrection from sin.

Act. 16. 13. Act. 2. 46. Act. 13. 15. 1 Tim. 4. 13. &c. Act. 17. 11. Act. 20. 27. Psal. 22. 23.

4. That we spend this day in holy offices and devotion.
   1. In hearing Divine Service in the Church.
   2. In publick Prayers, 1 *Tim.* 2. 1. 1 *Cor.* 14. 16.
   3. In hearing the Word of God read, or expounded.
   4. In reading good and pious Books.
   5. In Meditation and pious Conference.
   6. In receiving the Sacrament, Catechising.

7. In

7. In thankſgiving and praiſing the name of God. 1 Cor. 14. 16.

5. To do all acts of charity; ſuch as are,

1. To loſe burdens, and remit offences and debts. Iſa. 58. 6.
2. To reconcile neighbours. Mat. 5. 23.
3. To give alms, *Neh.* 8. 12. 1 Cor. 16. 1.
4. To provoke one another to good works. Heb. 10. 24, 25.
5. To exhort and edifie one another in love. 1 Cor. 14. 3.
6. To viſit the ſick. 1 Theſſ. 5. 1.
7. To give eaſe and reſt to our ſervants, and cattel. Jam. 1. 27.

6. To reſt from our common affairs, and all ſervile works and labours, except of charity and neceſſity. Mat. 12, *ad* 13: Mark 2. 27. Luke 14. 1.

7. That we reſt and abſtain from all deſires, luſts, words, works, pleaſures, which are our own, proceeding from our corrupt nature, and are not ſeaſoned with grace: that ſo we may keep a ſpiritual Sabbath, *Iſa.* 58. 13.

8. That we remember this Sabbath, is but a type of that eternal reſt and Sabbath we expect in Heaven, *There remains a reſt*, Sabbatiſmus, *for the people of God*, Heb. 4. 9.

They ſin againſt this Commandment.

1. That put no difference betwixt this feſtival, and the common days of the week. Lev. 19. 30.

2. They that ſet themſelves, or compel, or entice others to needleſs worldly labours, and ſervile works on this day. Neh. 13. 15.

3. They that refuſe and neglect to come to the publick Aſſemblies of the Church, to hear and aſſiſt at divine offices. Heb. 10. 25.

4. They that being Superiours, ſuffer thoſe under their authority to be abſent, and neglect holy duties. Jude verſ. 19.

5. They that ſpend the day in idle and vain ſports, forbidden recreations, or actions of ſin and folly. Eat, drink, diſcourſe, or ſleep it away. 1 Cor. 10. 7. Iſa. 58. 13.

6. They that travel unneceſſary journies, *Mat.* 24. 20. *Exod.* 16. 29. Acts 1. 12. Neh. 13. 15. 19.

7. They that buy and ſell, keep Markets and Fairs, follow or aſſiſt Law-ſuits.

8. They who neglect charitable duties, 1 *Cor.* 16. 1. Jam. 2. 15, 16.

9. They who *Judaize* either in their opinions of the Sab- Gal. 4. 10. Col. 2. 16.

Sabbath, or their observation of it.

10. They who under a pretence of sermonizing, have cast off Gods solemn worship on this day: such as is, solemn reading of the Old and New Testament, Common-prayer, supplication, giving of thanks, singing of Psalms and Hymns, administrations of Sacraments, exercise of Church-censures, Collections for the poor, Ordination. All which were the offices and actions which were performed in the common Assemblies in the Primitive Church on this day, and therefore they never thought preaching the sole work of the Lords-day.

CATECHISM.

An Exposition of the Commandments, Of the Second TABLE.

Quest. HOw many Commandments be there of the second Table?

Answ. *There be six.*

Quest. What do you learn out of these Commandments?

Answ. *I learn my duty to man, or to my Neighbour.*

Quest. What is your duty to your Neighbour?

Answ. *This in the Catechism is set down*: 1. First in two general Propositions. 2. And then by teaching the duties of every of these six precepts in particular, though delivered in large words as most comprehensive.

The two general Propositions, are these:

Lev. 19. 18. Mat. 22. 39. 1. *My duty to my neighbour is, that I should love him as my self.* In that there is Charity.

Mat. 7. 12. 2. *To do to all men, as I would they should do unto me.* In that there is Justice.

These Commandments then are the foundation of all Justice and Mercy to men. And the intent is, that no man suffer self-love so far to interpose, that he be partial in

in judging what is his duty, either in the point of Charity or Justice towards another; but make himself the rule: and what Charity or Justice he desires other men to extend to him, the self same he extend to them. A rule, of that great perfection, that *Severus* the Emperour, yet a Heathen, is said, for it to have born a reverence to Christ and Christianity, and to have taken it up for his Motto, *Quod tibi fieri ne vis, alteri ne feceris*: In effect, Do as you would be done by.

It cannot be denied, but this is so reasonable a principle, that every man will assent to the equity of it so soon as spoken, and needs no proof; but then alone acknowledges it, and performs it as a duty of Religion, when he looks upon it as commanded by God, and, out of the reverence he bears to the supreme Law-giver, conceives, that out of conscience he is bound to it.

Upon which, that there might be a stronger obligation for Justice, and the greater affection to Charity, it pleased God to subjoyn this second Table to the first, *Ut rivus justitiæ ducatur à fonte pietatis*, that the streams of Justice and Charity to man, should be derived whence they sprang, that is from the spring and fountain of Piety.

And these two are as inseparable as the spring and the rivulet: so that the truth of Religion is inconsistent with the neglect or omission of the duties of Justice and Charity towards men. This is the Character that S. *James* sets, by which a true sincere, honest, religious man may be known to us; *To visit the fatherless, and widows in affliction*, Jam. 1. 27. To abhor Idols, to keep the Sabbath, to hear Sermons, to make many and long prayers, not to swear, are not the notes to know him by, but his acts of Justice and Charity. And S. *John*, 1 Joh. 4. 20, 21. in plain terms tells that man, who loves not his brother, that *he is a liar*, adding this reason; This Commandment we have from God, that *he that loves God, must love his brother also*. Tit. 1. 12.

I willingly confess that this argument, drawn from the external works of Justice and Charity, is strong to prove the Nega-

Sabbath, or their observation of it.

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And theſe two are as inſeparable as the ſpring and the rivulet: ſo that the truth of Religion is inconſiſtent with the neglect or omiſſion of the duties of Juſtice and Charity towards men. This is the Character that S. *James* ſets, by which a true ſincere, honeſt, religious man may be known to us; *To viſit the fatherleſs, and widows in affliction*, Jam. 1. 27. To abhor Idols, to keep the Sabbath, to hear Sermons, to make many and long prayers, not to ſwear, are not the notes to know him by, but his acts of Juſtice and Charity. And S. *John*, 1 Joh. 4. 20, 21. in plain terms tells that man, who loves not his brother, that *he is a liar*, adding this reaſon; This Commandment we have from God, that *he that loves God, muſt love his brother alſo.* Tit. 1. 12.

I willingly confeſs that this argument, drawn from the external works of Juſtice and Charity, is ſtrong to prove the Nega-

Negative, not the Affirmative. For there may be Acts of justice and charity, where there is not true Religion: as in the *Heathens* and all moral men: But it is certain, that in whomsoever there is true Religion, there will be these: so that that man will be a just and a charitable man. And this I conceive to be the reason, that in the Prophets, Apostles and Evangelists, the tryal of a mans Religion is commonly put upon these. He may pretend the keeping the commands of the first Table, and be very severe in them, which whether he do truly or hypocritically is known only to God, for mans eye can never pierce to, and search the heart. But whether he be just and charitable or no, man may know by his actions, in which if he find him failing notoriously, wilfully, maliciously, he may certainly conclude, that his Religion is vain.

1. *Thou shalt love.* Diliges.

Three words there are used for love { *Amor.* / *Benevolentia.* / *Dilectio.*

1. *Amor*, may have for its object all creatures: for being the works of Gods hands, they are good, and therefore *Amanda* to be loved.

2. *Benevolentia*, is a good will born to reasonable creatures only, which may be rash and erroneous: for a man may bear good will to a person, and for a cause that he ought not, *Gen.* 47. 4.

3. *Dilectio*, ariseth from election and consideration, and under this word we are enjoyned our duty. We are not bound barely *amare*, to love sensually and passionately, or *bene velle*, to wish well partially and intemperately, but *diligere*, to love discreetly, and upon good reason to make our choice.

Verus amator, debet esse verus æstimator. He ought to weigh things right, that will love aright; for hasty love is commonly light and foolish. The Spouse in the *Canticles*, prays in this form; *Ordinate in me charitatem.* It is her Petition,

Petition, that her charity be well ordered, and well ordered it will never be, till it become *dilectio*, that we know what to chuse, and what to hate, and why to chuse, and why to hate.

Now the method and order of love in brief is this: Exod. 28. 15. 36.

1. That we love *God* first and most. The high Priest carried the name of *God* on his head, but the names of the *Israelites* on his breast-plate and shoulders. That great and fearful Name must be in the highest place: the love supereminent we bear to it; and then for Gods sake it must descend to our neighbour, as the breast-plate and shoulders. *Ex Deo natalis amoris*, Loves birth is from God.

2. *Thy Neighbour.*

2. The next step is, that we love our Neighbour, *i. e.* every man, be it a friend, or be it an enemy. If a brother, there is in him *proximitas originis*, a nearness of blood: if an enemy, *proximitas naturæ* or *societatis*, a nearness either in nature in general, or some bond of civil society.

Now in this love of our Neighbour, heed would be taken of two things:

1. That our love be not erroneous, that we take not our neighbours sin for our neighbour, and love their sins because we love their persons, *Stultus, & improbus hic amor est, dignusque notari*, and God prohibits it. *Thou shalt rebuke thy neighbour, and not suffer sin upon him.*

2. That we look to the degrees of proximity, and accordingly extend our love, for our neighbour is to have the priority of our love before another, as they stand further off, or are nearer unto us. And the order is this:

1. The neerest conjunction among Christians is that of the Spirit of Grace, of Religion, and these are to have the first place in our love. *Do good to all men, but especially to those who are of the houshold of faith*, Gal. 6. 10.

2. Among these (if there be no disparity) then those first, who are neerest unto us, either in friendship, blood, or some other way.

3. After, as they stand nearer or farther off in Relation.

1. The

1. The husband or wife. Parents.
2. The children, and thoſe of the family.
3. Our kindred.
4. Our friends or acquaintance, near neighbours.
5. Our country-men.
6. Societies of men before any particular. But this is not perpetual, and may be broken by many accidents, and intervenient occaſions.

3. *As thy ſelf.*

Our own ſelves are ſet for the rule to love our neighbour: *No man hates his own fleſh, but loves and cheriſhes it*, and ſo he muſt deal by his neighbour. But it is to be obſerved, that the adverb *ſicut*, as, is not a note of parity, but ſimilitude, and ſhews not the quantity, but the quality of our love. For no man is bound to love another equally, or ſo much as himſelf, but with that truth of love, that he loves himſelf. The love then of man to man ought to be true and not falſe, real, and not feigned nor adulterate. A man would be loth that other men ſhould diſſemble with him, neither may he then diſſemble with them. *Let love be without diſſimulation.*

Rom. 12. 9. It ſhould have theſe conditions:

1. Juſtice. 2. Order. 3. Truth. Be *Dilectio.*
1. *Juſta.* 2. *Ordinata.* 3. *Vera.*

Theſe are the general heads, whence all duty to man doth ariſe: which becauſe they are derived into many ſtreams, for our direction in them, it hath pleaſed God to ſet down ſix precepts, of which the Catechiſm in the following words gives us a ſummary account: which for the eaſe of the learner, I thought good to digeſt into theſe ſhort Queſtions and Anſwers.

Queſt. Which is the fifth Commandment?

Anſw. *Honour thy father and mother, that thy days may be long in the land which the Lord thy God giveth thee.*

Queſt. What do you learn out of this Commandment?

1. *To love, honour, and ſuccour my father and mother.*
2. *To honour and obey the King, and his Miniſters.*

3. *To*

3. *To ſubmit my ſelf to all Governors, Teachers, ſpiritual Paſtors and Miniſters.*
4. *To order my ſelf reverently and lowly to all my betters.*

Queſt. What is the ſum of the four next Commandments?

Anſw. *To hurt no body by word or deed.*

Queſt. Which is the ſixth Commandment?

Anſw. *Thou ſhalt not kill. Thou ſhalt do no murder.*

Queſt. What doſt thou learn out of this Commandment?

Anſw. *To hurt no man. To bear no malice or hatred in my heart.*

Queſt. Which is the ſeventh Commandment?

Anſw. *Thou ſhalt not commit adultery.*

Queſt. What doſt thou learn out of this Commandment?

Anſw. *To keep my body in Temperance, Soberneſs, Chaſtity.*

Queſt. Which is the eighth Commandment?

Anſw. *Thou ſhalt not ſteal.*

Queſt. What doſt thou learn out of this Commandment?

Anſw. 1. *To be true and juſt in all my dealings.*
2. *To keep my hands from picking and ſtealing.*

Queſt. Which is the ninth Commandment?

Anſw. *Thou ſhalt not bear falſe witneſs againſt thy neighbour.*

Queſt. What doſt thou learn out of this Commandment?

Anſw. *To keep my tongue from evil ſpeaking, lying, and ſlandering.*

Queſt. Which is the tenth and laſt Commandment?

Anſw. *Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his oxe, nor his aſs, nor any thing that is his.*

Queſt. What doſt thou learn out of this Commandment?

Anſw. *Not to covet or deſire other mens goods, but to labour truly*

truly to get my living, and to do my duty in that state of life, unto which it shall please God to call me.

Hitherto I have followed word for word the Catechism, only I have brought into Questions and Answers, what is in one continued tenour of words delivered, and I have applied the Answer, as it belongs to every Commandment, that the sum of every one may be more easily perceived and remembred, which as they stood, was not so easily discerned.

And here I must take leave to admire the wisdom of the Church, that in her explication was so brief and full, making choice of such large words that might extend and comprehend what any Expositor could say upon any Command. But childrens memories were not to be overcharged with more at first.

He that of these desires to take a fuller view, may if he please, peruse that which now follows.

The fifth Commandment.

Honour thy father and mother, that thy days may be long in the land which the Lord thy God giveth thee.

The intent of God in giving this Command is, that all Politick and Civil Societies among men be preserved and setled in peace, unity, and good order, which without mutual duties of Superiours to Inferiours, and of Inferiours to Superiours, will never be done. In this Command the duties of both are pointed at. In it consider,

1. The Title given the Superiour; a *Father*, and *Mother*.
2. The debt due unto them, *Honour*.
3. A promise annexed to them that do the duty: *ut sis longævus*.

1. By *Father* and *Mother* understand all that are above us,

us, in what relation ſoever, *Natural*, *Civil*, *Eccleſiaſtical*, as it is well expounded in the Catechiſm. And the reaſon why God made choice of this word *Father*, under which to expreſs all ſuperiours, was, becauſe *Father* and *Mother* being names of nature, and originally names of power and authority, teach us, that,

1. Regality, ſuperiority, and authority, is no inhumane invention proceeding out of ambition, or conqueſt, or faction, but from nature it ſelf. *Sub & ſupra*, are as old as *Fatherhood*. Rom. 13. 1. 1 Pet. 2. 13.
2. That Monarchy muſt then be as ancient alſo; for the *Father* during his life ruled the family, as appears in *Geneſis*. Gen. 4. 7.
3. And conſequently *Honour*, which is the Duty to a Superiour, is as natural and ancient; and muſt be done chearfully, in ſimplicity and ſingleneſs of heart. Epheſ. 6. 5. Col. 3. 22. 1 Pet. 2. 9.

1. *And firſt the Duties of Inferiours to Superiours, are theſe, in regard of their*

1. *a* Paternity; στοργη, natural affection and love. *a* 1 Tim. 3. 3.
2. *b* Excellency; and high eſtimation and honour, *b* 1 Tim. 6. 1. 1 *Pet.* 2. 17.
3. *c* Superiority; Reverence, Veneration, courteous Behaviour. *c* Rom. 13. 7.
4. *d* Office; Obedience, ſubjection, ſervice, patient ſufferance. *d* 1 Pet. 3. 6. Levit. 19. 32.
5. *e* Authority and power; Fear, meekneſs, gentleneſs, *Gal.* 5. 22. *e* Rom. 13. 3. 1 Pet. 2. 19.
6. *f* Care, pains, vigilancy; Tribute, cuſtom, maintenance. *f* Rom. 13. 4. & 7.
7. And, *that we may under them lead a quiet and peaceable life, in all godlineſs and honeſty; prayers, interceſſions, and giving of thanks*, 1 Tim. 2. 1, 2.

2. *The Duties of Superiours to Inferiours.*

Secondly, *Father*, and *Mother*, are words of Relation, and they muſt have a *Correlatum*, which in ſtrict-

ness of speech is a Son; but in this Command is any Inferiour: here then

1. The Father	Relates	to the Son.
2. The King		to his People or Subjects.
3. The Husband		to the Wife.
4. The Master		to the Servant.
5. The Pastour		to the Flock or People.
6. The Magistrate		to those under his Government:
7. The Aged		to the younger (superiour in (Age.
8. The Rich		to the poor (superiour in (Estate.
9. The Learned		to the ignorant (superiour in (Gifts.

And then these reciprocal names will put the Superiour in mind of reciprocal duties in all these Relations.

1. *The Fathers duty to the Son is,*
   1. Nourishment, maintenance, provision, 2 *Cor.* 12. 14. 2 *Chron.* 21. 3.
   2. Education, instruction, *Eph.* 6. 4. *Prov.* 20. 11.
   3. Correction, *Heb.* 12. 9. Not to provoke to anger, *Ephes.* 6. 4.
   4. Blessing, *Gen.* 27. 25.
2. *The Kings duty to his Subjects; and Magistrates, to those under them.*
   1. *a* To be the keepers of both Tables; to see that Truth be maintained, Justice executed.
   2. *b* To see that God be honoured, abuses in Religion reformed.
   3. *c* To be a *nursing Father* to the Church.
   4. *d* To punish the bad, encourage & reward the good.
   5. *e* To seek peace and ensue it.
   6. *f* Upon a just ground to wage war.
3. *The Husbands duty to his Wife.*
   1. To dwell with her according to knowledge, 1 *Pet.* 3. 7.
   2. *a* To love her; which is declared by mutual help, and by due benevolence.
   3. To govern, direct, maintain her, and protect her.
4. *The Masters duty to the Servant.*

a Rom. 13. 4.
b Deut. 17. 19. Psal. 132. 3, 4, 5. 2 Reg. 23. 4.
c Isa. 49. 23.
d Rom. 13. 4.
e 1 Tim. 2. 2.
f Gen. 14. 14.
a Eph. 5. 25. Gen. 2. 18. 1 Cor. 7. 3.
b Gen. 3. 17.

1. To

1. *a* To command lawful, poſſible things, *Col.* 4. 1. *a* Exod. 5. 7.
2. *b* To teach them, feed them, correct them, pay them their wages. *b* Gen. 18. 19.
3. *c* Not to be proud, ſtern, rough, churliſh to them, *Col.* 5. 1. *Eph.* 5. 3. *c* Deut. 15.15. Jam. 5. 4.
5. *a The Paſtors duty to his flock, is,* To miniſter the Goſpel of God. *a* Acts 20. 20, 28.
1. Ὀρθοτομεῖν. To divide the word aright. *b* 2 Tim. 2.15.
2. Λειτουργεῖν, *Rom.* 15. 16. 1 Tim. 4. 12. 13.
3. To go before them in word and example. *c* 1 Tim. 4.12.
6. *d Thoſe that have gifts and goods, muſt uſe them to the advantage of others.* *d* Rom. 12. 6. 1 Pet. 4.10.11.
7. *e The aged muſt ſhew wiſdom, ſobriety, gravity in their words and actions.* *e* Tit. 2. 2, 3.

2. *Sins againſt this Commandment.*

1. *a* Thoſe offend, who deſpiſe their Parents age, infirmity; and are aſhamed of their poverty and birth. *a* Lev. 19. 23.
2. *b* They that publiſh their errors, vices, infirmities, to ſhame them. *b* Gen. 9. 22. 23.
3. Children that marry without their parents conſent, when it may be had. 2 Sam. 15. 3, 4, 5, 6.
4. *d* Children that refuſe and reject their parents commands. *c* Numb. 30. 3, 4. *d* Deut. 21.18.
5. *e* They that murmur, mutiny, rebel, and diſhonour the King, either by denying, or not yielding honour and reverence to his perſon and dignity: Obedience to his Laws: or due maintenance to his ſtate; as Tribute, Cuſtom, Subſidies, when neceſſary. *e* Num. 16.12. Eccleſ. 10.20. Judg. 8.6,8,9. Luc 20. 25. Rom. 13. 4.
6. *f* They who are undutiful to their Husbands, Maſters, Governors, Tutors; that murmur and repine againſt their commands, in ſuch matters as are within their power and authority. *f* Eph 5. 22. Col. 3. 22. 2 Tim. 3. 1, 2. Exod. 16. 2.
7. *g* They that neither reverence the perſons, nor obey the precepts, nor care for the authority of their Paſtors, and deny them maintenance. *g* Mat.10.7.14. Heb. 13. 7,17. 1 Tim. 5.17. Gal. 6. 6.
8. *h* They that are uncivil and rude toward aged perſons, or towards their betters in gifts, or eſtate, or that mock and ſcorn them. *h* 2 Reg. 2. 23. 8. Jude verſ. 8.

9. They

i 2 Tim. 3. 3.
k 2 Tim. 2. 1, 2.
l Act. 23. 5. Exod. 22. 23. Eccl. 10. 20. Rom. 13. 7, 8.

9. *i* They that are unthankful to their superiours.
10. *k* They that make not intercession for them.
11. *l* They that curse the King in their heart, or speak evil of the Ruler of their people.
12. They that neglect to give their people, their wives, their children, their family, their servants, or any of their inferiours, that Due, which respectively belongs to them.

Exod. 20. 12.

3. *That thy days may be long upon the land, which the Lord thy God giveth thee.*

Deut. 5. 16.

That thy days may be prolonged, and that it may go well with thee in the land which, &c.

That] here, intimates not the final cause, but the event; for this is not the end of our obedience, but an event and a consequent to follow upon it; And the promise is used as a motive *to give honour to whom honour is due.*

To clear the truth of it, we must observe,

1. That all the promises of God for temporal blessings are conditional, and shall be so far performed, as may make for our good; and therefore in *Deut.* 5. the promise is thus declared and limited: *Honour thy father and mother, that thy days may be prolonged, and that it may go well with thee*: So that the meaning is, that so long as it may go well with any good man, his life shall be prolonged, and no farther. But if his life prove to him a displeasure, and no benefit, it shall be taken away; and an eternal, which is far better, bestowed on him. Thus it happened to *Josiah*, to *Enoch*. *The good man is taken away from the evil to come*, *Isa.* 57. 1.

2 Reg. 22. 20. Heb. 11. 5. Ecclus. 44. 16.

2. Or, *that it may go well with thee*, may carry this sense, which S. *Paul* intimates, 1 *Tim.* 2. 2. Honour Kings, that *you may lead a peaceable and quiet life*: for where this order is broken, and Superiours dishonoured, there ariseth nothing but confusion; peace and quietness is disturbed, and then it goes well with no man, a long life is a discomfort, and no felicity. These if you mean to enjoy, you must honour; for, upon dishonouring, they vanish.

3. Or

3. Or elſe, this promiſe might ſhew Gods Ordinance. For God gives a healthy and long life as a reward and bleſſing to crown our obedience even before the ſons of men, *Pſal.* 37. 22. *Such as ſhall be bleſſed of him ſhall inherit the earth; but they that be curſed of him, ſhall be cut off*, Jer. 17. 11. Job. 21. 17, 18, 19, 20.

In this particular, the diſobedient ſon was to be cut off by the hand of the Magiſtrate, and was to be ſtoned; And *Solomon* tells us, *The Ravens of the valley ſhall pick out his eyes.* Gods Law then was, that he ſhould not be *longævus* long-lived. And ſometimes God executes this vengeance with his own hand, as upon *Corah* and his rebellious confederates, *Num.* 16. *Oh fool, this night ſhall thy ſoul be taken from thee.* Read the ſtory of the Kings, and you ſhall find, that Rebels and Traitors were not long-liv'd, but periſhed by the ſword and immature deaths.

Deut. 21. 18. Prov. 30. 17.

The ſixth Commandment.

Thou ſhalt not kill, or murder.

God having in the former Command ſecured the Superiour, in thoſe that follow ſecures all men in general, whether Superiours, Inferiours, or Equals; and firſt he begins with the Perſon, and ſecures his life. Life we would have above all things, nay life we muſt have or enjoy nothing: nor wife, nor good name, can do any good to a murdered man: hence it is, that God ſecures that to us, which is abſolutely neceſſary, peremptorily commanding that no man aſſault our perſon, and attempt to take away our life from us. But, becauſe the Negative includes the Affirmative, we muſt do all thoſe duties of juſtice and charity, by which the life of man may be preſerved.

Inhumanity and cruelty are the fountains which let forth the ſtreams of blood. Brotherly kindneſs and compaſſion teach us to preſerve the life of man; whatſoever then may be derived from either of theſe, are the duties of this Commandment, *Ut homo homini non ſit lupus*, that a man be

be not a wolf to a man: *Ut homo homini ſit Deus*, that a man be as a God to his brother.

1. *Forbidden here then there is*

Deut. 14 21. 1. Cruelty and inhumanity. This forbidden. *Thou ſhalt not take the dam with the young*, Deut. 22. 6. *Not ſeethe a*
Numb. 22.22. *lamb in his mothers milk*: and *Prov.* 12. 10. *A righteous man regards the life of his beaſt, but the bowels of the wicked are cruel. Would there were a ſword in my hand, that I might ſlay thee*, ſaith *Balaam* to his Aſs. If cruelty were not to be uſed to a beaſt, much leſs to a man. God never intended that
Caligula. man, made after his Image, ſhould be πηλῷ αἵματι πεφυρ-μένον, a piece of clay kneaded with blood.

2. All kinds of homicide: as our Saviour hath interpreted this command, *Mat.* 5. whether of the heart, tongue or hand.

Mat. 15. 19. 1. *From the heart proceeds murders*; of this kind are

a Rom. 1. 31. 1. *a* Unmercifulneſs, and a deſire to oppreſs the poor, *Amos* 2. 6, 7.

b Mark 5. 22. Epheſ. 4. 26. 2. *b* Anger immoderate or cauſeleſs, too lightly begun, or too long continued.

c Gal. 5. 20. 3. *c* Envy, grudging, repining, rancour, diſdain, emulation.

d Rom. 1. 29. 30, 31. 4. *d* Hatred, malice, uncharitable ſuſpition, 1 *Cor.* 13. 5, 7.

5. Deſire of revenge, irreconciliation, frowardneſs, contention.

e Act. 23. 12. Luke 22. 2. 6. *e* Counſel, plotting or conſent to murder any man.

2. The breaking out of this murder of the heart in

1. The tongue, manifeſted

a Epheſ. 4, 31. Col. 3. 12, 13. 19. 1. *a* By evil ſpeaking.

2. Diſdainful ſpeaking. *Racha.*

3. *a* By bitter and angry words. *Thou fool.* Mat. 5. 22.

4. Mocking in an ill manner, *Lev.* 19. 14. *Gen.* 21. 9.

5. Brawling, threatning, provoking, *Tit.* 3. 2.

6. Clamour or vociferation, *Eph.* 3. 1.

b Act. 24. 5. Act. 28. 4. 7. *b* Detraction, cenſoriouſneſs.

2. The

2. The hand, which is actual murder, and this may not be acted;

1. Not upon a mans ſelf. For no man is maſter of his own life, he is Gods ſervant, and the Lord that gave it, muſt take it away. *Lord now letteſt thou thy ſervant depart,* ſung old *Simeon.* Luke 2. 29.

2. Another he may not kill, *Gen.* 4. 10, 11. *Gen.* 9. 5. Neither commit *homicidium, fratricidium, parricidium,* &c. not kill a man, his brother, his father.

Queſt. *Whether then may the Magiſtrate put any man to death?* Exod. 23. 7. 2 Reg. 6. 32.

Anſw. Yes, But he may not murder any man: lawfully he may, and muſt take away ſome mans life; for God hath put the ſword into his hand, and made him a miniſter to execute wrath, *Rom.* 13. 14. *Thou,* then, in the Command, is the private man, who hath no commiſſion from God; not the Superiour, whom God (who alone hath *vitæ & necis poteſtatem,* power of life and death) hath ſet in his place, and in his right and power to execute malefactors. So that, to ſpeak properly, it is not the Magiſtrate that takes away the malefactors life, but God that commands his Vice-gerent and Deputy to do it. Gen. 9. 6. Deut. 19. 13.

Now, that the Magiſtrate proceed juſtly, and fall not within the compaſs of murder; neceſſary it is, 1. That there be a juſt cauſe. 2. A right end and intent. 3. That he be Gods Deputy, that is, have a juſt and a lawful power; for where any of theſe three, eſpecially the laſt, is wanting, the man is plainly (who is adjudged and executed) murdered; and the doers are murderers, be they in what height, place, or power ſoever. 2 Chron. 24. 22.

Now to this murder of the hand are reduced,

1. Chance-medly, *Deut.* 19. 4, 5.
2. Man-ſlaughter, *Exod.* 21. 12, 13. *Levit.* 24. 17.
3. *a* Mutilation, or dangerous wounds, fighting.
4. *b* All Duells.
5. All unlawful War. Treaſons, 2 *Tim.* 3. 4.
6. *c* Thoſe medicines that procure Abortions.
7. *d* Cowardiſe in a Magiſtrate, that delivers an innocent

a Lev. 24. 19, 20.
b Jam. 4. 1. Gen. 10. 9.
Gen. 38. 8.
c Exod. 21. 22, 23.
d Deut. 1. 17.

Luke 23. 24. cent persons to the will of his enemy. This was *Pilats* case.

In this Precept is commanded,

a Job 29. 15, 16. 2 Cor. 8. 3. 1 Pet. 1. 22. 1. *a* To love one another, and to do all offices of charity, by which the life of man may be preserved.

b 1 Tim. 5 23. 2. *b* To preserve our own health, and of others, so far as we can.

c Rom. 12. 18. 3. *c* To preserve and follow peace with all men. To be quiet, 1 *Thes.* 4. 11.

d Col. 3. 12. 4. *d* To be merciful, bountiful to prisoners, captives, &c. *Mat.* 25. 36.

e 1 Pet. 3. 8. Col. 3. 12. 5. *e* To be courteous, kind, affable, *Eph.* 4. 32.

f Rom. 15. 1. 6. *f* To bear one anothers burdens, *Gal.* 6. 2.

g 2 Cor. 2. 10. Eph. 4. 32. 7. *g* To forgive and remit offences, and to be easily pacified and reconciled.

I need not delineate farther who they are that break, who keep this Commandment; since by the inspection of the particulars it is easie for any man to do it.

The seventh Commandment.

Thou shalt not commit adultery.

Θυμὸς, Anger and the ill effects thereof, are restrained in the former Commandment, in this, ἐπιθυμία κακὴ, evil lust and concupiscence.

Col. 3. 5. 2 Thes. 4. 5.

The end intended in this Commandment is Chastity, that we keep our bodies chast, as the Temples of the Holy Ghost: whatsoever therefore may conduce to this end must be done, what may sustain our chastity must be avoided.

What is here Commanded?

a 1 Thes. 4. 3. Luke 21. 34. 1 Tim. 3. 1. Pet. 3. 2, 3. Gen. 19. 5. 1. *a* Chastity. 2. Sobriety. 3. Temperance, or moderation in meats and drinks, purity.

b 1 Pet. 3. 2, 3. Gen. 19. 5. 4. *b* Modesty in apparel, in behaviour, in words, *Mat.* 1. 25. 1 *Tim.* 2. 9.

c 2 Cor. 6. 4, 5. 5. *c* Castigation of the body, 1 *Cor.* 9. 27. *Rom.* 13. 14.

6. Prayer,

6. *d* Prayer, watching, fasting.

7. *e* Marriage to those who have not the gift of continency.

8. *f* The bed undefiled: or the chast use of a wife.

9. *g* Not to separate, divorce, or put away a wife.

10. Labour in an honest vocation, *2 Thes.* 3. 6, *ad* 13.

11. *h* To make a covenant with the eyes and ears.

12. *i* To keep honest, modest, and chast company.

d 1 Cor. 7. 5. 1 Pet. 4.
e 1 Cor. 7. 9. Mat. 19. 11.
f Heb. 13. 4.
g Mat. 19. 3. Ezra 10. 19.
h Job 31. 1, 7. Mat. 5. 29.
i Prov. 7. 22. Psal. 50. 18.

In this Commandment are forbidden,

1. All kind of sensuality, lasciviousness, wantonness, or uncleanness, which is contained under these four words, *Rom.* 1. 24.

Deut. 22. 22. Prov. 6. 32. Heb. 13. 4. Levit. 18. 6.

1. πορνεία, which in a married person is whoredom or adultery: and under it may be reduced;

1 Cor. 5. 1. Gen. 2. 24. Mat. 19. 5. Mal. 2. 14, 15, 16.

1. Incest, which is committed with one allyed in the degrees prohibited.

2. Concubinage, which Northward they call a Ligbie.

3. Polygamy, or the taking and keeping of two or more wives.

2. πορνεία, Villany: under which are contained,

1. Bestiality, *Levit.* 18. 23.

2. Sodomy, *Levit.* 18. 22. *Rom.* 1. 26. *Gen.* 19.

3. πλεονεξία, An immoderate desire: and under this are,

1. *a* Harlotry, when committed with a common strumpet.

2. *b* Fornication, when with a maid not common.

3. Immoderate use of the marriage-bed, *Heb.* 13. 4.

a Deut. 23. 17. Jer. 5. 7.
b Eph. 5. 3. Ezek. 18. 6. Eph. 4. 19. Gal. 5. 19. Gal. 5. 9.

4. ἀσελγεία, Naughtiness, lasciviousness, wantonness; to which may be reduced this fifth following:

1. All that feeds this sin, or are incentives to it; as

1. *a* Luxurious diet, inflaming wines, *&c. Isa.* 5. 11.

2. *b* An idle life.

3. Morose thoughts, that dwell on the phancy with delight, *Mat.* 15. 19.

2. *c* All outward provocations to it, which are the snares of lust: as lascivious dressings.

a 1 Pet. 4. 3. Rom. 13. 13. 1 Cor. 5. 11
b Ezek. 16. 49. Rom. 13. 14. Job 20. 11, 12, 13.
c Isa. 3. 16. *ad* 23.

1. *d* Embroidered hair.
2. Painting the face, 2 *Reg.* 9. 30.
3. *e* Strange apparel.
4. Wanton gestures, dalliances.
5. *f* Corrupt company.
6. Lascivious books.
7. *g* Wanton pictures, tales, stories, songs.
8. Immodest kisses, &c.

d 1 Tim. 2. 9.

e Prov. 7. 9. *ad* 27. Mark 6. 22.

f 1 Cor. 5. 11. 1 Cor. 15. 33.

g Prov. 6. 27. Isa. 3. 16.

3. The signs of it.
1. *h* In the eye wanton glances. Eyes full of adultery.
2. *i* In the speech, *σαπρὸς λόγος*, smutty words.

h 2 Pet. 2. 14. Gen. 38. 7.

i Ephes. 4. 29. Col. 3. 8.

4. *k* In a word, all desires of wantonness consented to, though they break not into act.

k Jam. 1. 13, 14.

Those who keep their bodies chast, or use the means to chastity, are those who keep;

Those who pollute, or give way to any temptation that may pollute, are the men that break this Commandment.

The eighth Commandment.

Thou shalt not steal.

Man may have a just title to somewhat, which he may call his own, whether his Title ariseth, by just acquisition, inheritance, by gift or donation, or by contract. And it is the purpose of God here to secure *Suum cuique*, every man in his estate, setting a hedge, and a fence about his goods by an eternal Law of commutative Justice, that no man dare to break over, or rush upon, what is his, without an apparent injury, and an affront done to God.

This being the end:

1. *Here is commanded.*

1. *a* That every man be content with his estate: and to have moderate desires.

2. *b* To preserve our neighbours goods, and to suffer every man to enjoy his own quietly, and fairly.

3. *c* To give and pay every man his due: and injure no man.

a 1 Tim. 6, 7, 8. *b* Phil. 2. 4. 1 Reg. 21. 6. *c* Rom. 9. 8. 1 Thes. 4. 6. Deut. 25. 13.

4. To

4. *d* To uſe juſtice in all our dealings, contracts, bargains. *d* Jo. 6. 12. Prov. 27. 23. Phil. 4. 12.

5. To be frugal, and not to ſpend above our eſtates, *Luke* 15. 13.

6. *e* To uſe honeſt means to get a livelihood, *viz.* prayer and labour. *e* Mat. 6. 11. 1 Tim. 5. 8, 16.

7. *f* To uſe our goods to benefit others juſtly, liberally, chearfully, *Heb.* 13. 16. *f* Luke 6. 35.

8. *g* That we reſtore what is unjuſtly gotten, or detained, *Luke* 19. 8. *g* Exod. 12. 6, 7.

2. *Here is forbidden,*

1. *a* Unjuſtice, violence, oppreſſion. *a* Rom. 1. 29.

2. *b* Covetouſneſs, and hoarding up all that comes in, 1 *Tim.* 6. 9. 2 *Pet.* 2. 14. *b* 1 Theſ. 4. 6. Epheſ. 5. 5.

3. *c* Tenacity, or the niggards hand. *c* Eccl. 4. 8.

4. *d* Contentiouſneſs, and vexatious Law-ſuits. *d* 1 Cor. 6. 1.

5. *e* Immoderate care and ſollicitude. *e* Mat. 6. 25.

6. *f* Deceit, fraud, circumvention in bargaining, contracts, buying, ſelling. *f* 1 Theſ. 4. 6.

7. *g* Picking and ſtealing: or ſecret purloynings, 1 *Pet.* 4. 15. *g* Epheſ. 4. 28.

8. *h* Open robbery, violence, plundring, and rapacity. *h* 1 Cor. 6. 10.

9. *i* Falſe weights, and meaſures. *i* Deut. 25. 13. Amos 8. 4.

10. *k* Sacriledge: To detain Tythes, Tribute, Cuſtom, *Luke* 20. 25. *Mat.* 22. 8. *k* Rom. 2. 27. Acts 5. 3.

11. *l* To borrow and not to pay again, when they are able. *l* Pſal. 37. 21.

12. *m* To detain hirelings wages: cheat orphans, and widows. *m* Jam. 5. 4. Jer. 7. 6.

13. *n* To embezel other mens eſtates, and fail a truſt. *n* Lev. 6. 2, 3.

14. *o* To receive bribes, and ſet juſtice to ſale. *o* Iſa. 11. 23.

15. *p* To break their promiſe, and refuſe to ſtand to their bargain. *p* Pſal. 15. 4. 1 Pet. 2. 1.

16. To embaſe and adulterate Coin, and paſs it for good and perfect. *q* Luke 15. 13. Levit. 6. 4, 5. Exod. 22. 16, 7.

17. *q* Prodigality to waſte their own eſtate.

18. They, who make not reſtitution, offend.

19. *r* To

r 2 Thes. 3. 11. 19. r To live an idle life, and not to use honest labour to live.

The ninth Commandment.

Thou shalt not bear false witness against thy neighbour.

The scope and intent of the Law-giver is, that as God is a God of truth, so those who honour him, labour to preserve truth among men, and hate the contrary, which is all falshood and lying; since by a false testimony the credit, reputation, and good name of our neighbour, that I say nothing of his goods and life, are much impaired and wronged.

This sometimes is called in question in judgment, sometimes again it may be hazarded in private commerces among men: and therefore God here gives an order for the tongue, that whensoever, or wheresoever there be an occasion to speak of him, we cast off lying, and speak every man the truth of, and to his Neighbour. Our words then must be,

a Ephes. 4. 25 Psal. 15. 2.
b Rom. 1. 30. Levit. 19. 16. 1 Tim. 5. 13. Acts 23. 7. Jo. 18. 36.
c Acts 5. 42. Luc. 22. 57.
d Rom. 12. 9. 1 Pet. 2. 1. 2 Cor. 12. 20. Acts 12. 22. 1 Thes. 2. 5.
e Ephes. 4. 29. 2 Sam. 16. 3.
f Prov. 17. 27, 28. Jam. 3. 6. Eccles. 10. 12, 13, 14.
g Gal. 2. 4. *ad* 14. Ruth 2. 4.

1. *a* True: to which is opposed *b* { Lying, and Slander, Calumny, Detraction, Vanity, Tale-bearing.
2. *c* Free: to which is opposed { Indiscreet professing of truth, and cowardly fear.
3. *d* Simple: to which opposed { Guile and whispering, Dissimulation, Flattery.
4. *e* Profitable: to which is opposed { Unprofitable, Hurtful, rotten } speech.
5. *f* Few: to which is opposed { Immoderate prating, Futility, unseasonable suppressing the Truth.
6. *g* Courteous: to which is opposed { Scurrility, Railing, Scoffing.
7. Affable:

7. *b* Affable: to which is opposed { Morosity, churlish words. } *b* Ephes. 5. 4. 1 Sam. 25. 2 Sam. 16. 5. Gen. 21. 9.

1. The Virtues here commanded, are, Truth, Freedom, Simplicity, *&c.*

2. The opposite Vices forbidden, *viz.* Lying, Slandering, *&c.*

1. *They then keep this Commandment,*

1. *a* That preserve the good name of their neighbour. *a* Prov. 10. 12.

2. *b* That truly, and freely, and simply give a testimony to Truth, especially being called to it by lawful Authority. *b* Matth. 1. 19. Acts 4. 20. Acts 5. 29, 30.

3. *c* That use few, courteous, profitable, and affable words. *c* Jam. 1. 19. 1 Pet. 3. 8. Eph 4. 29.

4. *d* That speak well and charitably of their neighbours. *d* 1 Cor. 13. 5. 7.

2. *They offend against this Commandment,*

1. *a* They that bring in, and they that are false witnesses against any man. *a* Mat. 26. 60.

2. *b* They that accuse their neighbour unjustly, and raise false tales, and they who report and scatter them. *b* 1 Reg. 21. 1 Levit. 19. 19. Tit. 3. 2.

3. *c* They that openly slander, detract, scoff, or rail at their brother, or uncharitably censure him, and backbite him. *c* Luc 11. 15. Acts 2. 13. Matth. 7. 1. Rom. 2. 1.

4. *d* They who are suspicious, raise jealousies, and are busie-bodies in other mens matters. *d* 2 Sam. 16. 3. 1 Pet. 4. 15.

5. *e* They who flatter and dissemble with a double tongue. *e* Prov. 26. 18. 5. *ad* 26.

6. They who are whisperers, *Rom.* 1. 29.

7. *f* They who use churlish words, and are vain boasters, *f* 1 Sam. 25. 3, 10. 2 *Pet.* 2. 18.

8. *g* They who give malicious false Testimonies in publick or private, *Exod.* 23. 1. *g* Rom. 13. 13. Psal. 58. 1, 2, 3.

9. *h* They who conceal the Truth to the prejudice of another, being required by justice and charity to give Testimony to it. *h* Prov. 24. 11. Levit. 5. 1.

10. *i* Judges that give false Sentences. *i* Psal. 82. 4. 1 Reg. 21. 12, 13.

11. Advo-

k Exod. 23.2.
l Isa. 10. 1. Jer. 32. 13, 14.
m 1 Tim. 4.2.

11. *k* Advocates and Lawyers that wittingly plead bad causes, 2 *Chron.* 19. 2.
12. *l* Registers or Notaries that make false Acts.
13. *m* All that æquivocate or lye, *Exod.* 23.7. *Col.* 3.9.

The tenth Commandment.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his oxe, nor his ass, nor any thing that is his.

This Commandment cuts to the quick; and the Scope of it is to extirpate the very root, and destroy the seed of all injustice and uncharitableness from the earth.

It shews that God looks farther than man, and that his Law is more perfect and exact, than all the Laws of men: For, whereas the Laws of men can only restrain the outward *a* Act, bind the hands, and stop the mouth: and, in case they prove unruly, punish the Malefactor: Gods Law takes hold on the first and inmost thoughts, intentions, and *b* motions to evil; and, in case they be entertained, will call man to the bar for them.

a Rom. 13. 4. Heb. 10. 16.

b Rom. 7. 14. Mark 12. 30. Jo. 4. 23.

I little doubt, but what is here forbidden was also prohibited in the former Commandments; for in them all intentions to evil are restrained. But yet with this difference; In them it was by reduction and implication, in this it is plainly, and by explication: in them, somewhat darkly; in this clearly, evidently, expressly.

And such an Express and Command, was necessary. For such is the deceitfulness of mans heart, that he is apt to flatter himself, and to conceive, that when he hath forborn the outward Act, he hath done Gods will. This is apparent in the young *Pharisee*, who, because he had lived ἀμέμπτως, a blameless and a good moral life; and outwardly observed *Moses* law, professed openly: All these have I observed from my youth. And again it is more evident in the old *Pharisees*, that confined the duties to the external

Luc. 18. 21.

external act. So that it was necessary for our Saviour to teach these *Rabbies*, that *Moses* meant somewhat beyond what the bare words sounded, *Mat.* 5. *You have heard, that it was said by them of old, Thou shalt not kill, Thou shalt not commit adultery; But I say*, Causeless anger, desire of revenge, lust after a woman, is a breach of the Law.

Thus much a man, being over-indulgent to himself, would never have thought of; and therefore God by an express and peremptory Law hath commanded, *Non concupisces, Thou shalt not covet.* And the examination of our ways by this, will conclude the most strict liver and Pharisee under sin, and make him cry out with S. *Paul, O miserable man that I am! who shall deliver me from this body of death?* Rom. 7. 24.

Concupiscence is that which is here prohibited, not simply all, but that which is evil; For our desires are of two kinds, good and evil. Rom. 7. 20.

1. There is a good desire. A good desire of superiority, 1 *Tim.* 3. 3. A good desire of punishment upon a malefactor, *Deut.* 13. 8, 9. A lawful desire of women, meat, and drink. *a* A lawful desire of goods and riches; A good desire that truth should flourish, and a good lust of the *spirit* against the *flesh*, Gal. 5. 17.

a Gen. 24. 3. Jo. 4. 6. Prov. 30. 8. Jo. 17. 17.

So long as the desire is regulated and kept in by the Law of God, it is good and necessary, and God hath left it impressed in the soul, as the incentive to all duties, both Religious, Natural, and Moral.

2. But besides this good desire, there is a bad, which is called *the old man*, Eph. 4. 22. *Sin that dwells in us*, Rom. 7. 5. *The sting of death*, 1 Cor. 15. 56. *The thorn in the flesh*, 2 Cor. 12. *The concupiscence of men*, 1 Pet. 4. 7. Which is a foolish, hurtful desire retain'd in the sensual part of the *b* soul, which is so far from being a help to the understanding and will as it ought, that it darkens and seduceth it.

b Pet. 2. 11. Acts 7. 51.

And hence it comes to pass, that an object of profit or pleasure being proposed, it is first delighted with it, then it stays and dwells on that delight, after it consents to receive it, or at least, doth not resist or reject it, rather sets the

thoughts to compass it, or at last yields to act it.

By this gradation, sin from the conception is brought to the birth: which progress S. *James cap.* 1. *ver.* 14,15. hath thus excellently expressed, *Every man is tempted, when he is drawn away by his own lust, and enticed.* Then when lust hath conceived, it brings forth sin, and sin, when it is finished, brings forth death.

Evident here it is, that Lust in the heart of man, is as it were the *Matrix*, in which sin first receives the conception, articulation, life, motion, and growth, till it come to the Birth: and the Midwives, as I may so say, to bring it forth, are *the lusts of the flesh, the pride of life, and the lust of the eyes*, that is, profit: Which last is especially forbidden in this Commandment. And two Objects are here named.

1 Joh. 2. 16.

1. Our neighbours goods, His *house*, his *servants*, his *cattel*.
2. Our neighbours wife, *Thou shalt not covet*, &c.

Because men commonly lust after these.

1. By wanton fleshly desires, they lust after their neighbours wife.
2. By covetousness, they lust after their neighbours goods, his house, his man-servant, his maid-servant, his oxe, his ass.

And yet these are not all the irregular lusts, by which a man is tempted, and drawn away, and enticed. There is,

a Habb. 2. 9. Judg. 9. 7, 15, 21.

1. *a* A lusting after our neighbours dignity, honour, place, through pride and ambition. This is pride of life in S. *John*.

b 1 Sam. 18. 5, *ad* 21.

2. *b* A lusting after our neighbours blood, and life, out of envy, hatred, malice, revenge. These are lusts of the flesh.

c 1 Reg. 18, 17. Mat. 9. 3, 4, *&c.*

3. *c* A lust to take away our neighbours good name and reputation; arising out of the same, or other vicious causes.

That therefore no man should conceive that his covetous, and *wanton lusts* were alone restrained, and not his proud, and ambitious, revengeful, malicious, and envious also; that no man dream of a liberty in any; it hath pleased the Law-giver here to give a καθάρσιον, a Purge to all,

Tertul. *de pallio.*

and

and to ſet a Bar to all, by this general Prohibition.

Thou ſhalt not covet his oxe, nor his aſs; nor any thing that is his.

His honour is his, his life is his, his good name is his, as well as his wife, his man-ſervant, his maid-ſervant, his oxe, or his aſs; and therefore we may no more covet to take from him the one, than the other: what is his, he muſt quietly, and peaceably enjoy.

1. *In this Precept is commanded,*

1. *a* That we be content with our own, and the portion that God gives us. *a* Phil. 4. 11, 12.

2. *b* Not to be covetous of what is another mans. *b* Iſa. 5. 8.

3. *c* That we labour in that Vocation, to which God hath called us, honeſtly. *c* Eph. 4. 28.

4. *d* That the commencement of any motion to deſire what is anothers, is to be disbanded inſtantly, and not ſuffered to ſtay in the appetite in any degree of moroſe delectation. *d* Acts 20. 33, 34. Gal. 5. 24.

5. *e* That thoſe things be our neighbours which God hath given him. *e* Acts 5. 4.

6. *f* That by this gift every man hath a property, and diſtinct right, in that he poſſeſſeth; and therefore no man may deſire to invade or diſpoſſeſs him. *f* Habb. 2. 5, 6.

7. *g* That we fight againſt fleſhly luſts, and labour to mortifie, crucifie, and ſubdue them. *g* Eph. 6. 12. Rom. 8. 3. Gal. 5. 24.

8. *h* That we ſtop ſin in the beginning, and reſt not till extinguiſhed. *h* 1 Cor. 9. 27. Prov. 1. 10, *ad* 20.

2. *Offenders againſt this Command, are*

1. *a* They who envy other mens wealth and proſperity. *a* Mat. 20. 15.

2. *b* They which deſire paſſionately to poſſeſs what is another mans. *b* 1 Reg. 21. 4.

3. *c* They who with greedineſs purſue riches, honours, pleaſures. *c* Micah 2 1, 2.

4. *d* They who are over-ſollicitous, careful, vexed, diſtracted, diſquieted about the purchaſe of worldly things. *d* Mat. 6. 24, *ad* 34.

5. *e* They who have sufficient, still desire more.

e Prov. 30. 14, 15.

6. *f* They who are idle, and labour not in an honest way to get their living.

f 2 Thes. 3. 11. Gen. 47. 3.

7. *g* They who stifle not sin in the conception and birth; or, being brought forth, do not mortifie and crucifie it.

g Rom. 8. 5, *ad* 13.

Many other offences there are against Gods Law, but they may, either by these general rules, be discovered; or else by the particulars, known: there being very few which will not with ease be reduced to one or other of those heads above mentioned. Some of these are here twice set down, and under divers Commandments, because Divines sometimes reduce them to one Commandment, and sometimes to another.

Quest. *Whether is a man able of himself to do these duties to God and man?*

Answ. No. For, my good child, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him without his special Grace.

Here I thought good to insert this discourse about the ability of man to keep Gods Law.

Mat. 19. 17.

When the young man came to our Saviour to ask him the way to Heaven, the answer which Christ returned was, *If thou wilt enter into life, keep the Commandments*: and no question, were a man able to keep the way without erring, or stand upright in the way without slipping or falling, this very way would bring a man safe to life. For it was not said in vain, *He* a *that does those things shall live in them.*

a Ezek. 20. 13.

b Mat. 7. 13, 14.

b A hard, narrow, and straight way indeed it is, yet it would be considered, whether out of wilfulness we do not desert it, and, under pretence of difficulty and disability, take liberty to satisfie our own lusts and affections, and to break asunder those bonds, and cast away those cords, by which the very light of reason (which is a ray of the Divine Image, shining yet in our souls) would fasten and oblige us.

To open this Point fully: Man must be considered either as

as a meer natural man, or as supported by special Grace.

1. Let man be considered in the state of nature only, though he cannot shake off sin, that hangs so fast on, nor repress the dominion of it universally; yet he may forbear many evil outward actions in particular, to which he returns *like a dog to his vomit*, in which he wallows *as a swine in the mire*. For though imbred concupiscence doth tempt and incline, yet it doth not confine and determine any man to this or that sin in particular; as to act this murder, this adultery, that theft, that slander, *&c.* 2 Pet. 2. 22.

And this is manifest, because reason in man is *Natural Grace*; it being a gracious part in God, to make man a reasonable creature: and this light of reason shews, that there is somewhat, of its own nature, virtuous and just, which is to be prosecuted; somewhat vicious and unjust, which is to be avoided, though there never had been any positive Law to command the one, or to restrain the other. Were right reason then heard to speak, the outward acts of Gods Commands would not easily be disobeyed. The first Reason. Rom. 2. 14, 15.

Examine but every Precept apart, and the reason of the observance will appear so equal, that it will be no hard matter to judge by what irrational perswasions a man is drawn away from his own power and abilities, as if he were unwilling to use it against his pleasing desires.

1. By the very first Commandment he is enjoyned to subject himself to Almighty God as a Superiour Power, to serve him as his Lord, to adore him as his Maker, to love and honour him as his Father. There is nothing but corrupt reason that can entice him to the breach of this Command. For let him deliberate with that natural understanding with which God hath endued him, and reason will dictate thus much, That it is both just, safe, and beneficial that man, being Gods subject, servant, child, creature, do render unto his supreme Lord, Master, Father, Creator; fidelity, service, fear, reverence, love, honour.

2. From this step, to the next of Gods Laws. Thou shalt not make thy self any graven image, Thou shalt not bow down to it, and worship it. What difficulty, what impossibility

impossibility is there in this, that it may not be kept? For what man, endued only with the light of reason, and is not forsaken of God, will prostrate himself before, and call upon a blind, deaf, dumb, dead stock, far more worthless than the meanest creatures? Who can imagine to represent an infinite essence, and a spirit, by finite and material lines? which is so far, not only against reason, but even common sense, that *David* made it a *Quære*, whether the Idolater or the Block, to which he boweth, were more senseless, *Psal.* 135. 18.

3. But sure I am, the rash and foolish breach of the third Command, admits no excuse for it, but Custom, which aggravates all other sins. Pleasure it hath none to speak for it, profit ordinarily it brings none, which are the two great inchanters of mortal men, and advocates for other transgressions. Theft gives satisfaction to our needs. Adultery to our lust. Oppression to our ambitious, covetous heart. But this contempt and abuse of Gods name satisfies no sense, advanceth not the estate. Advise then with Reason, and she will tell you, that there is no reason to be given, why any man should take Gods name in vain, except he desires to dwell with everlasting burnings.

4. No nor any reason for the breach of the next: very much for the observation of it. For, what burden, what pain, what inconvenience is there in this, to set apart a day to the service of God, and rest from our ordinary labours? rather what great ease, what equity? God bestows upon us six days, 'tis but reason then the seventh be his, and that it be a resting day, a holy day, a day of rest, for the content of the servant, and the comfort of the master: a day of holiness, in which both master and servant may tender their devotions, and express their thanks to their good Lord.

Were these Dictates of nature well learned, and weighed, all the pretended difficulties of the first Table would vanish; and easie it would be to perswade obedience to these wholesom Laws. And the self-same light of nature, that perswades to piety, would perswade to justice and charity also.

1. For,

1. For, do not children receive from their parents their natural life, livelihood, education? Have they not begotten us, born us, cheriſhed us in our weak and helpleſs infancy, and beſtowed upon us the harveſt of their labours, cares, ſorrows? Were this well thought on, it could never be held a burden, that we return unto them due reſpect, honour, love for love; ſince natural reaſon, and affection inclines men to be grateful towards great benefactours.

2. To proceed; remove thoſe following Laws, and whoſe life, whoſe wife, whoſe goods, whoſe good name can be freed from invaſion? He that will not kill, may have a deſign to do it; and he that will not defile his neighbours wife, yet may have a luſtful eye: Now all theſe injuries and deſires, God hath ſtav'd off, with this one Dictate and maxime of nature, *Quod tibi fieri non vis, alteri ne feceris.* Kill not, do not covet to kill. Pollute not, do not covet to pollute. Steal not, do not deſire to ſteal. Be-lye not, do not deſire to be-lye another; becauſe, thou thy ſelf art offended, if another do, or covet to do, in any of theſe, the leaſt wrong unto thee.

The ſum of all this is, that the Commands of the Decalogue are highly conſonant to the rule of Reaſon; and for the outward acts, and groſs breaches thereof may be forborn by any man, who will hearken to what his reaſon will teach him.

This is manifeſt alſo, in that the lewdeſt man attempts not malicious wickedneſs without ſome precedent deliberation. A debate there is betwixt reaſon and paſſion, pleaſure, profit, and the ſoul, before the conſent is gotten, and reaſon being over-born by ſelf-love, yields againſt the evidence of conſcience. *Video meliora, proboque; Deteriora ſequor*, and then follows a free election and contrivance by what means the plot may be brought to paſs. And yet when it comes to the birth, and is ready to be delivered, the moſt wicked man will hold in, and reſtrain himſelf, put caſe the eye of ſome honeſt *Cato*, the reverence of ſome man he honours, ſome preſent fear or danger

The ſecond Reaſon.

danger doth over-awe him. Why is it else, that sin is delay'd, sought to be put off to darkness, to corners, and to be acted in another place and time? This clearly shews, that it is more possible for a natural man to keep the outward act of Gods commands, than he usually doth.

The third Reason.

Lastly, this is evident even by the laws of men, who have set penalties upon those who break the Moral Law. Now it were unreasonable for a Prince to lay a punishment on that crime which is unavoidable. These very penalties then sufficiently demonstrate, even in the judgment of men, Notorious crimes (such as are murders, adulteries, thefts, perjuries, *&c.*) might be avoided by meer natural men, were but the Law of Reason heard to speak.

Thus it is with nature in those actions which are manifestly ill; as for those which are good, a possibility there is, even of a meer natural man, to perform many a moral act, which for the substance of the work is simply good, and yet is omitted. Evident it is, that he, who is ψυχικὸς, carnal, may give a cup of cold water to one that belongs to Christ, he may cast two mites into Gods Treasury, he may give meat to the hungry, and drink to the thirsty, or, he may if he please, omit it, or deny it. Which because he could do, and did not, he is justly condemned, *Mat.* 25. 42.

But what then! What? Are the Commandments of God to be kept by a meer natural man? I say it not. Thus much only; that many outward scandalous acts may be restrained, and forborn: many good actions that are omitted, done by observation of the rules of nature. Men, considered as men, may be far better morally, than they are: less sinful, more charitable, more just; though in the inward part and actions of obedience, they will come far short.

Chrys. de pœn. hom. 8. *Basil. in* Psal. 118. *Aug. de Temp. ser.* 61. *ver.* 191 *Idem de Natura & Gratia, c.* 3. *&* 69. *Idem in* Psal. 56. *Hieron. exp. Symb. ad Damasum.*

And this I take to be the meaning of the Ancients, *Chrys. Basil. August. Hieron. Concil. Arausic. c.* 25. who with one mouth affirm, *Deus non mandat impossibilia.* God commands no impossible things: and S. *Augustine*'s reason is, *quia justus est*, because he is a just God. He doth not as

as *Pharaoh*, require the tale of brick, where he denies the ſtraw.

2. *Not without his ſpecial grace.*

You have ſeen how far the Commandments are poſſible and may be kept by a meer moral or natural man. But beſides theſe outward acts, there be many inward, and from both theſe there iſſue many other duties, which for many cauſes may be defective, yea, and will be defective ſo long as we carry about us this body of ſin. There is one perfection of this life, another of the life to come. Now the Law of God expects from us in this life, not abſolute perfection, but ſuch a perfection as is to be had in this life, which the ſchool calls *perfectio viatorum*, the perfection of way-faring men, and define it thus; When the will of man habitually entertains nothing that is contrary to the love of God. *Thom. 2. 2, 4. 44. art. 4. ad ſecundam.*

To arrive to this pitch the power of nature is too weak, it muſt be attained by the grace, or (as our Catechiſm hath taught us) by the *ſpecial grace of God*: for it is peculiar to thoſe who are born again, ſanctified by the Spirit of God, cleanſed by Chriſts blood, engraffed and made partakers of the Divine Nature; *Without me*, ſaith our Saviour, *you can do nothing*, Joh. 15. 4, 5.

But with him, that is, Chriſt, they may do much; they may go far, they may walk uprightly and ſincerely in this way. Poor and infirm people, that conceive the contrary, have not yielded themſelves to be governed by the Spirit of Chriſt. Would they but make a tryal, they ſhould find that true, which S. *Paul* confeſſed by experience in himſelf: He complained of the *thorn in his fleſh*, but after he had received *ſufficient grace*, he confeſſeth that Chriſts *yoke was eaſie, and his burden light*, that no command was grievous to him. *I can do all things through Chriſt that ſtrengtheth me.* And *David*, that was troubled at his ſlips and falls, yet when God had once ſet his heart at liberty by this ſpiritual unction, could run the way of Gods Commandments: not walk ſoftly, but run over them with great haſte and pleaſure. 2 Cor. 12. 8, 9. Phil. 4. 13. Pſal. 119. 32.

Even as a Cart-wheel, that creaks, and complains all the way it goes, under the smalleſt burden, while it remains dry; but, having ſome ſmall quantity of oyl put to it, runs on merrily, and without any noiſe: So alſo he that groans under the burden of Gods Law, and complains of the weight, of the uneaſineſs, of the difficulty of it, being ſupplied with this holy oyl, runs on with comfort, and murmurs not.

This grace of God in this life, never raiſeth the man to perfect, exact, and unſinning obedience; but it makes him
Gal. 6. 15. a *new creature*, creates in him a ſincere obedience to the whole Goſpel, it ſhuts the door againſt all temptations and ſecurity, ſloth, preſumption, hypocriſie, partial obedience, and habitual progreſſes in ſin; it teacheth and enables us to mortifie, crucifie, and ſhake off the fruits of the fleſh; and, upon our fallings, it quickens us to bewail and lament our frailties and infirmities; for Chriſts ſake, of our heavenly Father to beg a pardon, and ever after to reform and amend what is amiſs.

In this ſenſe a regenerate man, aſſiſted, or rather informed by the *ſpecial grace of God*, may, nay muſt walk in the
Luk. 1. 74. 75. Commandments of God, and ſerve him; This is the condition of the ſecond Covenant, and Gods grace, ſhed in a good mans heart, inables to perform it: which obedience, when it is truly and faithfully done, though mixed with much weakneſs and imperfection, and many ſins, (ſo that they be not leavened with wilfulneſs and impenitence) God hath promiſed to accept and crown.

For, for our comfort, the Law is now in the hand of a
Heb. 9. 15. Mediator; and, having the whole in his own hand, he could make what order for it he pleaſed. Among others, that was one, that if there be in a man a ready will, 2 Cor. 8. 12. a man ſhall be accepted according to that he hath, and
Luk. 21. 2, 3, 4. not according to that he hath not. How kindly did he ac-
Mat. 26. 13. cept the poor widows two mites? How candidly did he take *Maries* box of ſpikenard, becauſe that little they did, was all they could do?

1 Tim. 2. 5. This Mediator is the man Chriſt Jeſus, and he well remembers

remembers of what mould we are made, and therefore being a compaſſionate High-Prieſt, he will take all well that is done with an honeſt and good heart, and intercede for the imperfections. Had there been a bruiſe in the reed, *Moſes* would have broke it quite; no more than an Ember in the flax, the ſevere Law-giver would quench that. But he who hath undertaken to be our Mediator, will not deal ſo with us: mediate he will, and ſtrengthen the bruiſe; plead for he will, and blow up, not blow out this little ember. His hand will not break the one, nor his foot tread out the other. Bleſſed be God, this is the help thoſe, who are *born of the Spirit*, are like to have from the bowels of a Mediator. Heb. 9. 11, 20. Heb. 7. 25. Mat. 12. 20.

Now look upon him as a Judge, and then there is great comfort likewiſe. For howſoever thoſe who are none of Chriſts ſhall appear and anſwer at the great Tribunal of Juſtice; yet all they that belong to him ſhall take their tryal at the Bar of Mercy.

Into this Court he is pleaſed to remove, where exalting, or rather ſuper-exalting his Throne of Grace, all his are to anſwer to theſe Articles.

1. Whether they have hearkened to grace, and have had a care, a reſpect, an eye, a love to Gods Commandments?

2. Whether their hearts were troubled, that their care was not ſuch as it ought, nor their obedience equal and correſpondent to their love and deſires?

3. Whether they have not grieved, quenched, done deſpite to the Spirit of Grace?

4. Laſtly, whether they have daily prayed for increaſe of grace, whether daily for remiſſions of ſins, which was alſo one of the Commands of this Mediator, *Dimitte nobis debita noſtra*, Forgive us our ſins, and lead us not into temptation? And if we can anſwer with a good conſcience to theſe interrogatories, our deſires and endeavours will paſs for real performances, our ſorrow for not keeping will be accepted; and our asking of pardon, procure and obtain mercy.

Queſt. *How is this ſpecial grace and help to be attained?*

Anſw. By prayer; for, *Cœli clavis, Oratio.* Prayer is the key that opens the gate of Heaven, and moves God to beſtow a bleſſing; whence it was, and is good counſel, *Aſcendat oratio, ut deſcendat gratia,* Let prayer aſcend, that grace may deſcend; And thus much this Catechiſm intimates, warning us at all times to call for this *ſpecial grace, by diligent prayer.*

Queſt. *Is there any rule and form of prayer preſcribed?*

Anſ. Yes, The Lords Prayer. *When ye pray, ſay, Our Father which art in heaven,* Luk. 11. Which Command, no man can with a good conſcience obey, that holds all ſet forms, neceſſary to be caſt out of the Church. A prayer it is, full and comprehenſive of all we can ſue for; enlarge our ſelves we may, but more we cannot ask than is comprehended in it. In this, we have not only Chriſts name to countenance our ſuits, but words put into our mouths by Chriſt to ſue in.

Amica & familiaris oratio eſt Deum de ſuo genere, ad aures ejus aſcendere Chriſti orationem. Agnoſcat pater filii ſui verba, quum precem facimus; qui habitat intus in pectore, ipſe ſit in voce; & cum ipſum habeamus apud Patrem advocatum pro peccatis noſtris, quando peccatores pro delictis noſtris petimus, Advocati noſtri verba promamus. Cyp. *de orat. Dominicâ.*

That is: It is a grateful, friendly, and familiar prayer, to intreat God by that Petition he framed; the prayer that Chriſt taught, aſcending to his ears. Let the Father acknowledge the words of his own Son, when we pray; Let him who dwells in the heart, be in the voice: and ſince we have him an Advocate with the Father for our ſins, when we poor ſinners ask pardon for our offences, let us produce and ſend up the words of our Advocate.

In orat. Dom. This by *Tertullian* is called *Legitima oratio,* The lawful prayer. And the Ancients began their Liturgy with it, *Et hac præmiſſa legitima oratione, jus eſt accidentium deſideriorum,* this lawful prayer being premiſed, a right there was of ſucceeding petitions.

Queſt. *Let me hear therefore if thou canſt ſay the Lords prayer?* Anſw.

Anſw. *Our Father which art in heaven*, &c.

Queſt. *What deſireſt thou of God in this prayer?*

Anſw. The anſwer in the Catechiſm, is in one continued tenour of words, which I digeſt into this form.

1. The ſum of the Preface. *I deſire my Lord God our heavenly Father, who is the giver of all goodneſs.*

2. The ſum of the two firſt Petitions. *To ſend his grace to me and all people, that we may worſhip him and ſerve him.*

3. The ſum of the third Petition. *That we may obey him as we ought to do.*

4. The ſum of the fourth Petition. *And I pray God, that he will ſend us all things needful for our bodies and ſouls.*

5. The ſum of the fifth Petition. *And that he will be merciful unto us, and forgive us our ſins.*

6. The ſum of the ſixth Petition. *And that it will pleaſe him to ſave and defend us in all dangers, bodily and ghoſtly, and that he will keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death.*

7. The ſum of the Cloſe is this. *And this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt, and therefore I ſay*, Amen. *So be it.*

Thus far the Catechiſm, to which I ſhall make bold to adde a few brief Notes, for further Explication.

THE

THE EXPOSITION OF THE THIRD PART OF THE CATECHISM. BEING THE LORDS PRAYER.

THis Prayer excels all other, not only for the Author, but also becauſe in ſo ſhort a compaſs of words, it comprehends a whole Sea of matter. *Compendia pancorum verborum quot attinguntur? edicta Prophetarum, Evangeliorum, Apoſtolorum, Sermones Domini, parabolæ exempla, præcepta.* Tertul. *de orat. Dom.* c. p. 9. It is the Breviary or Epitome of the whole Book of God. For in this Epitome of words, the ſubſtance of the Law and Goſpel is delivered; our love, with the expreſſions of our duties intimated; good things for our ſelves and our brother deſired.

1. Honour exhibited, when we call him Father. 2. Faith in the invocation of his Name. 3. A tender of our obedience in his will. 4. A commemoration of our hope, in his Kingdom. 5. A petition of life, in bread. 6. A confeſſion of ſin, in our begging of remiſſion. 7. Our care to avoid temptations, in our requeſt for defence and tutelage.

That I may ſay the ſame over again a little more plainly, obſerve, I pray, how the body of this Prayer, anſwers

ſwers to the body of the Law.

1. God is *our Father*. Therefore have no other Gods.
2. God is *in Heaven*. Therefore have no graven Image.
3. *Hallowed be his Name*. Therefore take it not in vain.
4. *His will be done*. Therefore not our own, eſpecially on his day. Iſa. 57. 13.
5. *Give us daily bread*. Therefore not to take it by killing, ſtealing, &c.
6. *Lead us not into temptation*. Therefore not to tempt our ſelves, by ſuffering our eyes to gaze upon ſtrange fleſh, which is an occaſion of adultery: or by letting covetous motions enter into our hearts. This is to covet.
7. Treſpaſſers we are all, and therefore had need to pray, *Forgive us our treſpaſſes*. *Docet dominica oratio nos eſſe peccatores, & totam vitam eſſe pœnitentiam*, The Lords Prayer teacheth, that we are ſinners, and that our whole life ought to be a life of repentance.

In little you ſee much is comprehended. As for the method of it, it is admirable, and the order wonderful; the Petitions being not nakedly ſet down, but headed with a ſolemn Preface; nor abruptly broken off without a reaſonable and moſt weighty Concluſion. On both ſides there is a hedge ſet, to teach us that we break not in upon God irreverently in our Petitions, nor break from him unmannerly, and abruptly. There be of this Prayer

Three parts
1. The Head, Preface, or *Exordium*.
2. The Body, conſiſting of ſix Petitions.
3. The Foot, or Concluſion, or *Doxology*.

The three firſt Petitions concern God.
The three laſt Petitions concern Man, or our ſelves.

And by this method we are to learn, that our firſt and chief care, ought to be the glory of God, the advancement of his Kingdom, and obedience to his will: after which, we may petition for our ſelves. Mat. 6. 33. 1 Cor. 10. 31.

To which if you annex the *Doxology*, in which we cloſe with Gods glory, the obſervation will be enlarged and ſtrengthned, *viz.* that the glory of God ought to be our

firſt

firſt and our laſt aim; for that which concerns us is limited and circumſcribed with it.

The Preface to this Prayer is
Our Father which art in heaven.

In which, we are to take notice of
1. The title, *Father.*
2. The poſſeſſive, *Our Father.*
3. The adjunct, *Which art in heaven.*

1. *Father.*

In what ſenſe God is our Father, and we his Children, is expreſſed before. But this name is by our Saviour made choice on here, becauſe it, of all other, may give encouragement to Petitioners. To the throne of grace it is they come and ask, on which their Father ſits, as the great Maſter of Requeſts: and what is it that is reaſonable and beneficial, that a father will deny the ſon he loves? *Paterni eſt animi velle ſubvenire*, No man ſo eaſily intreated as a father to help a child. This is our Saviours argument to encourage us to *ask, ſeek, and knock*, Luk. 11. 13. *If you who are evil, give to your children good things, how much more will your heavenly Father, give the ſpirit to thoſe that ask him?* &c. This name put heart into the Prodigal, *I will ariſe and go to my Father.* And what came of it? a pardon granted, and ſealed with a kiſs. *When his father ſaw him afar off, he had compaſſion on him, he ran to meet him, and fell upon his neck and kiſſed him.* But I pray obſerve, that this Prodigal approached not his fathers preſence without confeſſion and ſubmiſſion: on which terms if you come, you ſhall be accepted: if with an impudent boldneſs, rejected. For as a fathers name is a word of love, ſo is it of reverence alſo.

Iſa. 65. 24.
1 Joh. 5. 14, 15.
Pſal. 103. 13.
Luk. 15. 18, 20.
Mal. 1. 6.

2. *Our.*

Father, is a term of relation, *Our*, of appropriation, yet ſo, that it intimates a community: the meaning is, that God is ſo our Father, that he is alſo the Father of all our Brethren, whom S. *Peter* charges us to love, *Love the Brother-*

Iſa. 64. 8.
Mal. 2. 10.
Epheſ. 4. 6.

Brotherhood, 1 Pet. 2. 17. Now this love and charity cannot be better expreſſed than by a prayer for them. In theſe our devotions then our brethren muſt not be forgotten. As there is a Communion of Saints, ſo the Saints ought to Communicate in each others prayers. Here we begin with *Our Father*, and the Petitions that concern our ſelves, following, are ſet down plurally. *Forgive us*, *Lead us not*, *Deliver us*: *Us*, others, not me only. In doing this office, we ſhall follow our Saviours example, *Joh.* 17. 20. and execute S. *Pauls* injunction, 1 *Tim.* 2. 2. *Let prayers be made for all men.*

Luc. 5. 16. 1 Tim. 2. 1. Mat. 5. 44.

3. *Which art in Heaven.*

By theſe words we are not to conceive, that the infinite Eſſence of Gods Majeſty can be confined by any limits, no not of the Heaven it ſelf; for the Heaven of Heavens are not able to contain him, 1 *Reg.* 8. 27. *Pſal.* 139. 8. But in Heaven this our Father is ſaid to be,

1. *a* For the manifeſtation of his Glory to the Saints and Angels, who enjoy the beatifical viſion in that place.

a Mat. 17. 2. &c. 2 Cor. 12. 4. 1 Joh. 3. 2.

2. *b* For that his Wiſdom appears moſt in the rule of the motions of thoſe heavenly bodies, by which all inferiors are ruled.

b Pſal. 115. 3. Iſa. 66. 1. Jer. 23. 24. Pſal. 19. 1.

3. For that the gifts we ask and expect come from thence. *Every good gift, and every perfect giving is from above, and comes down from the Father of lights*, Jam. 1. 7.

4. *c* For his purity and holineſs. No part of the World ſo free from impurity and dregs, as the Heavens are; and therefore none ſo fit to be his ſeat. A place like himſelf.

c 2 Pet. 3. 13. Pſal. 11. 4. Hab. 2. 20.

When we ſay then, God is in Heaven, it is all one, as if we did acknowledge, that we meant not for ſupply of our wants to depend upon any Father upon earth, *Mat.* 9. 23. Since we have a Father above, who is of more infinite Glory, Power, Majeſty; of greater wiſdom, liberality, purity; than any earthly father can be.

1. This clauſe ſupplies the Deacons office in the Primitive Church, and calls aloud *Surſum corda*, Lift up your hearts. To which we are to anſwer, *Habemus ad Dominum*, We lift

Pſal. 25. 1. Pſal. 123. 1, 2. 1 Tim. 2. 8.

lift them up unto the Lord. Base thoughts, and earthly cogitations, become not a Son that petitions to a Father in Heaven. The Synagogues were placed upon hills: *Sion* on a mount, *opus est ascensu ad Dominum*, intimating that the whole man in his devotions should ascend and approach as near God as is possible.

2. And yet with this cautelous *Memorandum*, that he is in Heaven, and we on earth: a great distance and disparity there is betwixt us. Homely and familiar behaviour, polluted and unclean lips and hands, do no way become us before so great and Sacred a Majesty. That though indeed we may be bold with him as sons, yet we may not be unmannerly and saucy, as if we were his fellows and companions. And I am verily perswaded, that whoso use it, are not truly sensible, or do believe that they are in the presence of their heavenly Father. Wise *Solomon* gives this advice, *Eccl.* 5. 1. *Be not hasty with thy mouth to speak a word before God*: Not a word, no babling then, no πολυλογία, vain repetitions; And why so? He is in Heaven, and thou on earth; therefore let thy words be few.

Luk. 18. 13.
Dan. 9. 8.
Heb. 12. 28.

The first Petition.

Hallowed be thy Name.

The three first Petitions are rather Acclamations than Prayers, in which we absolutely vote, for, and to God, without any condition or limitation, *Honour*, *Power*, *Obedience*. And this is *Votorum caput*, the first vote; because the Glory and Honour of God is the ultimate end, and therefore must be the first in our intentions.

1 Pet. 2. 9.
Psal. 115. 1.
1 Cor. 10. 3.
Psal. 96. 8.

The *Name* of God is the representative of God himself, and by it, his Essence, his Attributes, his Word, any thing by which he is made known to us, and may be honoured by us, is understood.

Hallowed, that is, Sanctified and Reverenced. We can neither adde to Gods Holiness, nor yet take from it: But we are said to hallow his Name, when we acknowledge it, and

Lev. 19. 2.
Isa. 6. 3.

and honour it for ſuch, *Pſal.* 96. 7, 8. Therein ſetting, as it were, a Crown of honour and holineſs upon the head of God. For, to hallow, is to ſet apart a thing from the common *a* uſe, to ſome proper end: that it be not abuſed and prophaned, but holily and reverently uſed.

a Num. 8. 5, &c. & 7. 10. Levit. 25. Exod. 29. 4. 1 Reg. 8.

This his Name is honoured by our hearts, our mouths, our works.

1. *b* By our hearts, when in our very ſouls, we know and acknowledge him as God.

b Prov. 20. 25. 1 Pet. 3. 15.

2. *c* By our mouths, when we call upon him, adore him, praiſe him.

c Rom. 10. 10. & 15. 6.

3. *d* In our works and lives, when we live as becomes Chriſtians. *So let your light ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven.* For where this is not done, his Name is blaſphemed among the *Gentiles*, Rom. 2. *Sicut virtutum fama ad nominis reſpondet gloriam, ita malè converſantis infamia ad ejuſdem nominis reſpondet injuriam.* As the fame of a vertuous life redounds to the glory of his Name, ſo doth the infamy of a vicious converſation to the injury of the ſame Name. That then which we vote here, is,

d Rom. 2. 23, 24. Mat. 5. 16. *Chryſol. ſer. 69.*

1. That there may be a reverence, awe, a ſeparate reſpect wrought by his grace in us to his Majeſty, his Attributes, his works of Grace, his Word, his *Name*, his Day, and to whatſoever is Sacred, or by which he may be known and honoured.

2. That this his *Name* may be magnified, adored, and advanced through all the World: and that all our acts of Religion, our prayers, our praiſes, our hymns and Liturgies may be uſeful and beneficial, and effectual for the diſperſing his fame and honour.

3. That our lives may be conformable to our Religion, and ſo his *Name* may be ſanctified not only by us, but in us: that we may purge out the filth of ſin, and be *holy*, as he is *Holy*, 1 *Pet.* 1. 14, 15, 16.

Tertul. Cyprian. Chryſol. in Expoſ. Orationis Dominicæ.

4. That the ſins of ſacriledge, prophaneneſs, idolatry, irreverence, indevotion, be turned out of the world, and the contrary vertues of piety may be ſet up, and flouriſh among men.

Let thy Kingdom come.

Acts 26. 18. Col. 1. 13. *Chryſol.* Ser. 67.

This is the ſecond vote. In which we petition that Satans kingdom may be aboliſhed, and the kingdom of our Lord Jeſus Chriſt advanced. *Regnavit diabolus, regnavit peccatum, regnavit mors.* The devil reign'd, ſin reign'd, death reign'd, and mortal men for a long time were captive: here therefore we petition, that God being ſet upon the Throne, the devil may periſh, ſin may be deſtroyed, death may dye, and captivity may be led captive, that we being freed, may reign to eternal life.

Col. 3. 15, 16.

This kingdom of Chriſt is threefold, of Power, of Grace, of Glory.

Iſa. 66. 2. Mat. 10. 29, 30.

1. Of Power. For Heaven is his Throne, and Earth his footſtool, and his will and providence the law by which all creatures work: will they, nill they, ſubject they muſt be; for *the Lord reigneth, be the people*, nay, devils themſelves, *never ſo impatient*, Pſal. 97. 1.

In order to this Kingdom, we pray,

a Phil. 2. 10, 11.

1. *a* That all Angels, Men, and Creatures, may ſubmit to his Command.

b Eph. 1. 21, 22. Col. 2. 15. Pſal. 2. 9. 1 Joh. 3. 8. Rom. 6. 6. Jude. 2 Theſ. 2. 8, &c.

2. *b* That his enemies, whether men or devils, may be brought to confuſion, and cruſht with his rod of iron; That Satans power be deſtroyed, Sins weakned, Schiſmaticks, Hereticks, Hypocrites, and Prophane perſons rooted out.

c Rom. 14. 17. *d* Pſal. 51. 13. *e* 2 Cor. 5. 20. *f* Mat. 4. 23. *g* Rom. 4. 11. *h* 1 Cor. 4. 21.

2. *c* There is alſo a kingdom of Grace, which our Saviour tells us, *is within us*, *d* Luc. 17. 21. The Spirit of God is the *e* Regent in this kingdom: The Miniſters, Embaſſadours: The *f* Goſpel, The Laws: *g* The Sacraments, The ſeals: The *h* Diſcipline of the Church, the rod: and all tends to the extirpation of ſin, and eſtabliſhment of righteouſneſs. *The Scepter of thy kingdom, O Lord, is a right Scepter*, Pſ. 45. 6.

In order to this kingdom, we pray,

a Rom. 7. 6. Gal. 5. 16.

1. *a* That the Spirit of God may reign in our hearts, and there exerciſe abſolute dominion, caſting down every high thought

thought ruling in the Underſtanding by faith, in the Will by charity, in the Paſſions by mortification, in the whole body by obedience. 2 Cor. 10. 5. Rom. 1. 17. Col. 3. 14.

2. *g* That there may be in us a ready ſubmiſſion to his Embaſſadors, his Laws, his Diſcipline, and a right uſe of the Sacraments. Col. 3. 5. Rom. 6. 19. *g* Heb. 13. 17.

3. That the peace, truth and glory of the Goſpel may be publiſhed and preached through the whole World, making a greater progreſs, extending it ſelf where it is not, and intended where it is.

4. *k* There is yet a third kingdom, that of Glory: in which, at *l* Chriſts ſecond coming, the ſubjects of grace, ſhall *m* receive the glory prepared for them. *k* Iſa. 60. 3. *l* Gen. 9. 27. *m* Joh. 17. 20. Rom. 1. 10. Rom. 8. 18.

In order to this kingdom, we pray,

1. *a* That his kingdom of grace, which hath ſo much of ſin and infirmity in it, be tranſlated into his kingdom of glory. *a* Phil. 1. 23. Rev. 22. 20.

2. *b* That the number of the elect being accompliſhed, the final diſſolution of all things may come, that we may obtain full ſalvation and redemption, and enjoy the glory prepared for us. *b* 1 Tim. 4. 8. Joh. 14. 3.

3. *c* That God would get himſelf glory, by the final doom and deſtruction of his enemies. *c* Pſal. 68. 1. 1 Cor. 15. 24, 25, 52, 53.

Thy will be done in earth as it is in Heaven.

This is the third vote. And it is a moſt juſt requeſt, and well ſucceeds the former, in that the former will never take effect without this. Equal it is, that if he be our King, we obey his will, without which he will not graciouſly reign over us, *Mat.* 7. 21. *Not every one that calls me, Lord, Lord, ſhall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven.*

Two things are here conſiderable. 1. The Petition, *Thy will be done.* 2. The Manner, *In earth as it is in Heaven.*

1. *Thy*

1. *Thy will be done.*

Deut. 29. 29. The will of God is double, { 1. His revealed Will. *Signi.* 2. His secret Will. *Beneplaciti.*

1. His revealed Will is his Word, his Commands, whatsoever they are in the Old or New Testament. Those which belong to Faith and Manners. In order to this Will, we pray,

a Rom. 12. 2. Joh. 4. 34. Eph. 6. 6. Heb. 10. 7. b Rom. 13. 14.

1. That we enquire, what *a* the *good and acceptable will of God is*, and make it the rule of all our actions, from thence take our advice and counsel, and not from our own corrupt hearts. *Ne fiat voluntas carnis, Fulfil* b *not the lusts of the flesh.*

c 1 Thes. 4. 3, 4.

2. That since we know his *c* will is our sanctification, 1 *Thess.* 4. 5. we let him have his will, and be *holy*, as he is *Holy.*

2. His secret Will is that whereby he determines of all events, good or bad; for there is nothing comes to pass without his Will. This must not be the rule of our actions, (for it is hid from us) but it is of our sufferings and passions, and to it we are bound to submit, as did S. *Paul*, that being told of his sufferings at *Jerusalem*, professed, *That he was not only ready to be bound, but to dye for it.* To which the Church submits, saying, *The will of the Lord be done*: and so our Saviour, *Not my will, but thine be done*, Luk. 22. 42.

Act. 21. 13, 14.

2. *In earth as it is Heaven.*

This is the manner how his revealed Will must be done by us, and his secret Will submitted to, when he will have it done by us, after an Angelical pattern; and if so, done it will be,

a Psal. 119. 16, 32, 47. b Luk. 19. 5. c Deut. 5. 28, 29. Psal. 119. 10. d Psal. 119. 12. Psal. 119. 6. e Luk. 1. 6.

1. *a* Chearfully, without grudging and murmuring.
2. *b* Readily, without let or delay.
3. *c* Sincerely, without hypocrisie and doubling.
4. *d* Constantly, without flitting.
5. *e* Wholly and universally, without chusing and excepting.

6. Harmo-

6. *f* Harmoniouſly, peaceably, and in much unity, not grieving, envying, afflicting, or perſecuting a fellow-ſervant. *f* Rom. 12.18. Heb. 12. 14. Act. 2. 1.

It is well obſerved, that theſe three votes are addreſſed to God by way of Adoration. In the firſt, the ſoul puts on the affections of a child, that regards the fathers intereſt, honour, and glory. In the ſecond, the duty of a ſubject to his legitimate Prince, ſeeking the promotion of his regal Power. In the third, the affection of a Spouſe, that ſubmits and conforms to her Husbands will, loving what he loves, and chuſing what he makes choice of. D. *Taylour in vita ægri* part. 2. diſc. 11.

Give us this day our daily bread.

Thoſe Petitions now follow that concern our ſelves and our profit. Gods three ſtand firſt, as in reaſon they ought. For *ſeek firſt the kingdom of God, and his righteouſneſs*: and now our three follow, which will alſo declare our dependance upon him. 1. By asking of him our daily bread, we ſhew that we depend upon his *a* fatherly providence for our livelihood. 2. By ſuing for remiſſion, we depend upon his meer mercy for our pardon and forgiveneſs of *b* our ſins. 3. By ſeeking freedom from Temptations, that we *c* depend upon his power and might to reſiſt the Devil and his evil motions. Mat. 6. 33. *a* Mat. 6. 30, 32. *b* Eph. 2. 4, 5. *c* 1 Cor. 10. 13. Heb. 2. 18. Mat. 26. 41.

Every man conſiſts of a body and a ſoul: the ſoul, the better part is leaſt looked after, the body is moſt ſet by; in which our Saviour graciouſly condeſcends to our weak diſpoſitions, and indulges that we ask firſt for the neceſſities of that part we love beſt, deſire neceſſary things for this body, bread to eat, and clothes to put on, before that which more nearly concerns us, remiſſion of Sin, and liberty from Evil, and Temptations. Gen. 28. 20.

It is his meaning by the gift of theſe to allure us the more to ask, and be more earneſt for heavenly and ſpiritual gifts, and to conceive we ſhall not be denied, ſince he that beſtows the leſs, will not deny that which is more neceſſary for us. Act. 14. 15, 16, 17.

That which we ask here is *Bread*, but by it we are to under-

understand all competent means and outward blessings that shall be meet for our necessity, for our Christian and sober
Psal. 27. 27. Jer. 15. 9. Prov. 31. 14. delight: as health, wealth, food, raiment, physick, sleep, peace, seasonable weather, whatsoever we shall need all our days.

1. The person, to whom we come and ask, is our heavenly Father, him we are to intreat, *Give*, good Father, give, bestow, continue, and prosper.

2. The persons for whom we ask, *Us*. Not to me alone, but others also.

3. The matter for which we petition, *Bread*, which hath here three limitations.

1. *Our Bread*, that which we may have right to.
2. ἐπιούσιον, that which we need, or cannot be without, οὐσία, our substance will decay without it: or else ἐπιούσιον, that which, ἐπι-έσσης, is necessary for that day which is after this; which we have need of all our lives.
3. *This day*: yet, good Father, this day bestow the present part.

a Hos. 2. 8, 9. Psal. 104. 27. Gen. 28. 20. a *Give.*] That teacheth us how to esteem of the things of this world, not as our own acquisitions, but as Deodates, gifts given by God to our prayers, and honest endeavours. Blessings these are that come from above.

b Job 31. 17, 18, 19, 20. Ezek. 18. 7. b *Us.*] Bids us be charitable in our petitions and distributions of our bread; we ask not only for our selves, and then may not keep all to our selves.

c Prov. 30. 8, 9. c *Bread.*] Is but simple fare, and intimates that we be content with a little.

d Prov. 20. 17. 2 Thes. 3. 12. Psal. 128. 2. d *Our.*] And yet how little soever this bread is, it must be our own bread, not stollen bread, no bread of deceit, not taken out of anothers mouth.

e Prov. 25. 16. Deut. 17. 16. e *Daily bread.*] Bread instantly necessary: such provision, or such a proportion thereof, as all our lives shall best agree to our condition, and as is fit for our charge and calling.

f 1 Tim. 6. 8. Mat. 6. 31, 32. Psal. 37. 3, 25. f *This day.*] Not month or year: this teacheth us to restrain our care, and not to reach it too far; Though we have it *hodiè*, this day only, enough from hand to mouth, yet

yet we pine not away with an immoderate anxiety and vexation of getting more.

So that the meaning of this Petition is,

1. *a* That we beseech God to take us into his fatherly care, and distribute unto us this day, daily, or day by day, that which shall be sufficient, necessary or proportionable to the remainder of our lives.

2. Yet so, that we expect not, that he feed us, as he gave *b* bread to *Eliah*, or feed us immediately from Heaven *c* as he did *Israel* in the wilderness: But that he give it, by those means, by which he hath appointed us to receive it, *d* that is, upon prayer and honest labour.

3. *e* That he bless it to us, when he hath given it, make us content with it, and make it to us the staff of bread. *For man lives not by bread only, but by every word that proceeds out of the mouth of God*, Mat. 4. 4.

4. *f* But besides this ordinary bread, there is the bread that came down from Heaven, I mean Christ and his benefits represented, sealed, and exhibited to us in the Sacrament, this we are to desire, this to intreat God to give; For the other will perish, but this will nourish our souls to eternal life. And to this purpose *Tertullian*, *Cyprian*, and *Chrysolog.* interpret the Petition *loc. cit.* though they mention the former sense also.

a Prov. 30. 8, 9. Gen. 8. 20. Exod. 16. 18. Psal. 37. 5.

b 1 Reg. 17. 6.
c Exod 16. 14.
d Luk. 11. 9. Gen. 3. 17.

e Psal. 128. 1. 1 Thes. 4. 11. Acts 18. 3. Phil. 4. 6. Prov. 10. 26. Isa. 3. 1. Dan. 1. 13, 14, 15. 1 Tim. 4. 4.

f Joh. 6. 27.

Forgive us our trespasses, as we forgive them that trespass against us.

This Petition well succeeds the other, because if not obtained, the other will not be granted, or if granted, wil prove no blessing. God gave *Israel* quails at their request, but while the quails were yet *in their mouths, the heavy* a *wrath of God fell upon, and slew them, and smote down the chosen men that were in Israel.* While a man then is in his sin, *b* either he asks, and hath not, or else God hears and gives in anger, and so he is not much the better. If therefore you intend to have bread, and the staff of bread, humbly beg.

a Psal. 78. 30, 31.

b Jam. 4. 2. 3. Hos. 13. 11.

Forgive us our trespasses.

1. To forgive, is to absolve and free from guilt and punishment.

2. Trespasses are all manner of offences, which in the Greek are styled ὀφειλήματα, Debts. For so is every sin a *Debt*, and every man a Debtor. Bound he is to God in a duty of obedience, which because he pays not, he is bound to suffer the penalty, and were it not, that God for Christs sake did freely remit, and forgive it, he must lye in the *b* prison of Hell, till he pay the utmost farthing.

Two things are here implyed.

1. *c* A free and humble confession, that we are debtors, { Originally. Actually.

2. *d* That we are utterly unable to make satisfaction.

And therefore we pray to God to remit and forgive; *e* It is only a free pardon that can do us good: For if he exact the debt, we are utterly undone.

f Only with this *Proviso*, that this pardon may be as free and full to us, as the pardon we give to our brother, that hath offended us.

Forgive as we forgive, &c.

Which is a necessary qualification to make us capable of pardon at Gods hand, and teacheth us charity when we pray. For if you will not forgive men their trespasses, neither will your heavenly Father forgive you your trespasses, *Mat.* 6. 15, &c. 18. 23. Forgive as we forgive, sets limits, bounds, and stint to the pardon. *Tantum, Quantum.* Excellently *Chrysologus*, Ser. 67. *Quantum vis dimitti tibi, dimitte tantum: quoties vis dimitti tibi, toties tu dimitte; imo quia vis totum dimitti tibi, totum dimitte: Homo intellige, quia remittendo alijs, tu tibi veniam dedisti.*

As much as thou desirest to be forgiven, forgive so much; as often as thou desirest to be forgiven, forgive so often: yea because thou desirest the whole be forgiven thee, forgive the whole: O man know, that by pardoning others, thou hast obtained pardon for thy self.

a Gal. 5. 3. Mat. 18. 14.

b Rom. 6. 23.

c Ps. 51. 3. 4. 5.

d Mich. 6. 6, 7. Psal. 49. 7.

e Rom. 3. 23, 24. Mat. 6. 14, 15.

f Mat. 18. 23, ad 35.

The full explication of this Petition is in the Article of the Creed. I believe the Remission of sins.

Lead us not into temptation, but deliver us from evil.

Gods children having obtained forgiveness of sins, and so admitted to favour, have yet store of enemies; the devil, the world, and the flesh, which will be tempting to evil.

1. By temptation is meant all allurements of pleasure, of profit, of adversity, detriment, or danger, that may occasion our fall into sin.

2. To bring, or lead into it, or make to enter, is, to occasion our entring, by which we should be so entangled, *a* that we know no way out; and this God may do by sending an extraordinary measure of prosperity, or adversity.

a Deut. 8. 15, 16. Prov. 30. 8, 9.

Also, *b* by letting loose *Satan to buffet us*: or by leaving men to themselves, having withdrawn his Grace.

b 2 Cor. 12. 7. Hos. 5. 15. 2 Chr. 32. 31.

There is a double { *Probationis.* Of Tryal, Probation. Temptation, { *Seductionis.* Of Seduction, Ruine.

1. The first way God is said to tempt, that is, to try and prove his children: and this is done in mercy and love, *a* either to make tryal of their faith, as in *Abraham*; or of *b* their patience, as in *Job*; or to shew the perfection of his Grace, *c* as in S. *Paul*; or to conform them unto Christ, *d* whose steps they must follow. Compare their temptation to a fire which burns out dross and corruption, and makes the metal the purer, and so God may be said to tempt, *Mal.* 3. 3. *I will sit as a refiner, and a purifier of silver*: because by this fiery tryal, the virtues of his children are made the clearer, their vicious inclinations being separated and removed. *When he hath tryed me, I shall come forth as gold*, Job 23. 10.

a Gen. 22. 2. *b* Job 1. 11, 12. *c* 2 Cor. 12. 7. *d* Rom. 8. 29.

Now take temptations for tryals and probations of our faith, love, patience, or other virtues, then we simply and absolutely ask not of God, that we may be freed. Enemies we have, without and within, *a* without the *Prince of darkness*: within our own *fleshly lusts*: flye then we must *b* not, or decline the encounter, but hold it a favour to be

a 2 Cor. 7. 5.

b Eph. 6. 11. *ad* 18.

drawn out against them. By their assaults, God intends to try our valour, and how we will stick to him. To this purpose S. *James* encourageth us; *My brethren, count it exceeding joy when ye fall into temptation.*

Jam. 1. 2.

a Luk. 22. 31. So *Tertul.* interprets it, *Ne patiaris induci.*

2. *a* But there is another Temptation. A *temptation* to seduce, to overcome, to destroy, and undo us; and against this we here pray; *Lead us not*, or, as *Cyprian* reads it, *Ne patiaris induci*, Good Father, suffer us not to be led into that *temptation*, by which we may be overcome. This proceeds from evil, from which we beg of God to be freed in the next clause.

Deliver us from evil.

By *evil* some understand,

a Eph. 6. 16. 1 Joh. 2. 14. 2 Cor. 2. 11. b Rom. 7. 24. c Psal. 19. 13. Gal. 5. 24. d 1 Joh. 2. 16.

1. *a* The evil one, Satan, the Contriver, Artificer, that great Engineer or Tempter of, and to all evil.

2. *b* Others, the evil of sin, *Rom.* 7. 19, 21, 23.

3. *c* The temptation of our own heart, and lusts, *Jam.* 1. 14. *Mat.* 26. 41.

4. *d* The temptation by evil enemies, or the world.

5. The evil that follows these, eternal death.

All may be well understood; and then the sense will be, an humble Petition to God to free us from the power of the wicked one, from returning to our vomit, from the suggestions and corruptions of our own hearts, from the designs of worldly enemies, and from the consequent of these, *Damnation.*

More particularly we pray,

a Zach. 3. 1, 2. Acts 26. 18. Rev. 12. 9, 10. Acts 5. 3. b Psal. 51. 11. Psal. 81. 12. Rom. 1. 26. c 2 Thes. 2. 11. Exod. 10. 27. Eph. 4. 18, 19. Heb. 3. 13.

1. *a* That God would set limits to Satan, and restrain his fury, that he never have his will upon us.

2. *b* That he never so far take away his holy Spirit, or withdraw his Grace, that we be left in the hand of our own counsels, and delivered up to our own lusts, so that we cannot extricate our selves.

3. *c* That we may be delivered from obduration or hardness of heart; the nearest step to eternal pain: from which, *Good Lord deliver us.*

Which because it is an act of power, therefore our Saviour

viour hath taught us to pray in this form,

Ῥύσαι ἡμᾶς. *Eveha nos à malo.* Tertul.

a Deliver us, for it is a deliverance, a forcible reſcuing of our corrupt nature, which is not able, nor willing to help us out of theſe dangers. *a* Luk. 1. 74. Rom. 7. 24. 2 Cor. 3. 5.

b Leſt any man ſhould be inſolent, proud, and arrogate too much to himſelf, and relye upon his own ſtrength, we are admoniſhed of our own weakneſs and diſability; Chriſt here ſets us to pray to him that is only able to deliver us, and ſo again, *Mark* 14. 38. *Watch and pray, that ye enter not into temptation; the ſpirit indeed is ready, but the fleſh is weak.* *b* Rom. 11. 20. 1 Cor. 10. 12. Phil. 2. 12, 13.

As in the former of the Petitions there was an eye unto Gods glory, ſo in theſe three laſt is there a reſpect to our own wants. Dr. *Taylor loc. cit.*

In the firſt of which, the ſoul puts on the affection of a pure indigent beggar.

In the ſecond, of a delinquent, but penitent ſervant.

In the third, of a perſon in affliction or danger.

For thine is the Kingdom, the power and the glory, for ever.

To begin well in any Chriſtian duty, be it prayer it ſelf, or to proceed in devotion, is not ſufficient, except we end well too. And therefore here we are not taught only what to ask of God, but how to part from him alſo, after we have made our requeſt in a reverent manner. To attribute much to him who gives all to us: that Majeſty, that Power, that Glory, that Eternity is his. Gal. 3. 1, 2, 3. Rev. 4. 11. Rev. 5. 13.

And indeed the acknowledgment of theſe, is a principal motive to our prayers, and gives life, and puts ſpirit in them. So many props they are to our faith, and ſo many aſſurances that we ſhall be heard.

1. *The Kingdom.*

1. The firſt reaſon we petition to him is, becauſe the Kingdom is his, he is the great King of all the earth. For a good and loving King is kind to his Subjects, and eaſie to Pſal. 10. 16. Pſal. 95. 3.

be

be intreated. He is *Abi-melech*; a fathers heart he puts on, carries the people in his bosom, and is ready to ask upon any grievance, *Quid populo, ut fleat?* What ailes the people
1 Sam. 11. 5. *to complain*, that they weep? It will grieve him to see them
1 Reg. 22. 17. scattered upon the mountains: grieve him to behold them consumed with a plague, 2 *Sam.* 24.

These are the bowels of a good King, and can we expect less freedom from God, than men can look from man? The strength then of the reason lies thus. Thou, O Lord, art the best King of all, and we are thy distressed subjects, who crave at thy hands things needful for us, and our welfare: Thou wilt not, we hope, be more hard to us, than good Kings are to their people: they sit in the gate, receive, hear, grant their requests, and therefore we are animated to
2 Sam. 15. 2, 3, 4. come to thy Throne and ask, being fully perswaded, that thou wilt be intreated by us, because thine is the Kingdom.

2. *The Power.*

The second reason is drawn from the power of God. It were to no purpose to come, and ask of him, that is not able to bestow what we seek for. For be he will never so ready,
Luk. 2. 14. yet where ability is wanting, the Petitioner shall be ne're
Eph. 1, 5. the better. Now of his will we are assured, in that this King
Jam. 1. 18. is our father; nothing then can hinder so kind a nature from doing his dearest subjects and children good, but want of power; which because he wants not, he cannot, he will not be wanting to us. In him is omnipotency, and all-sufficiency, he is the fountain of grace and strength: So that he
Gen. 17. 1. that cannot relye upon him, for what is necessary for this
Eph. 3. 20, 21. life and another, doth as good as reproach him, when he acknowledgeth, *Thine is the Power.*

3. *Thine is the Glory.*

The third thing that animates our prayers is Gods glory, this is so proper unto him, that he will not part with it: *a My glory I will not give to another*; and plain he makes
a Is. 42. 8, *&c.* it, *b* that by honouring those that honour him, and bring-
b 1 Sam. 2. 30. ing

ing *c* down those, that would abase him, he aims at no one thing so much, as to get a name, to be exalted, to *d* be glorified.

c Exod. 14. 17.
d Isa. 5. 16.

Now it makes much for his glory, that when a company of unworthy wretches, that can claim nothing at his hands, shall joyn to petition his Majesty, he will hear in Heaven, do, and grant what, were it not to set forth his glory, he never would. It was for his glory, that *e Joshuah*'s prayer staid the Sun; It was for his glory, that *f Moses*'s prayer turned away his wrath. It was for his glory, that *g Elia*'s prayer caused a drought, and after three years brought down showers of rain; It was for his glory, that *Hezekiah*'s prayer brought down an Angel to destroy a whole army of *Assyrians*. The petitions he ever performed to any of his Saints redound to his glory, and stand in his Book to his eternal glory. When therefore we put him in mind of his glory, we have little cause to doubt of audience, because we do, as it were contest, and strive, and wrestle with him in our prayer by that he loves, *i* and we need not fear, that if it be for his glory, but it shall be granted.

1 Reg. 8. 31, &c.
e Josh. 10. 12.
f Exod. 32. 30, 31, 32, 33.
g Ja. 5. 17, 18.
h Is. 37. 15, 16.
i Gen. 32. 26. Dan. 9. 15, 17, 18, 19.

The strength then of the Argument lies thus. We know, O Lord, that thou art regardful to thy glory above all things: and thy glory it is, that we thy humble petitioners at thy feet aim at above all things. What an honour will it be to thy Majesty to feed us, that deserve it not: to cloath us, that earn it not: to forgive us, that are worthy of no pardon: to give us grace, that are ungracious and unprofitable servants: to get thy self honour upon those that dishonour thy Name, and refuse to do thy will, and to shew thy self a King against rebellious subjects? And therefore we doubt not, but thou wilt grant what shall so much redound to thy glory. These things, good Father, if thou wilt give and grant, as it is meet and right, and our bounden duty to pray for, then for all that we are, and all that we have; we will *laud and magnifie thy holy Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts; heaven and earth are full of thy glory. Glory be*

to

Isa. 6. 3. *to thee, O Lord, most high.* And indeed he must be a proud and unworthy wretch, who when the works of God pass
Psal. 115. 1. through his hands, will have some part of the glory stick to his own fingers.

4. Εἰς αἰῶνας. *In sæcula.* For ever.

a Psal. 136. *a For ever*, because his mercy endures for ever, as doth
b Exod. 3. 14. *b* his essence and being: or *in sæcula*, in ages, that is, eter-
c Dan. 2. 44. & 4. 3. nity; And thereby is put another difference between the
1 Tim. 1. 17. *c* Kingdom, Power, and Glory of God, which is eternal;
d Dan. 4. 25. without beginning, without end, and that of Princes, *d* whose Kingdom, Power, and Glory fades away.

And this meditation, that he is *Rex in sæculum*, a King for ever, doth much animate and encourage our prayers
e Heb. 13. 8. also. *e* Were he not *the same yesterday, to day, and for ever*, we should have cold comfort from a precedent example in our petitions. The prayer of *Elijah*, proposed by S. *James*, would put little heart into our Orizons, and the audience given to any of the Saints, were but a weak motive to fire our hearts and lips, did we serve a mutable, and a mortal
f Heb. 1. 12. God. *f* But in that he is *Tu idem*, the same he was, and
g Num. 23. 19. *g Semper idem*, always the same he was, is a great comfort to us poor suiters. Merciful he was to those, that were sub-
h Jam. 5. 7. ject *h* to the same passions that we are; a propitious ear he lent to those, who were compassed about with the like in-
i Heb. 4. 16. firmities that we are, *i* and therefore let us boldly approach the Throne of Grace, assuring our selves, that we may speed as well as they did.

By faith we are encouraged, and may be perswaded, that
k Heb 10. 22. Jam. 1. 6. *k* we may be heard no less, than if *Phinehaz*, *Elias*, *Peter*, or *Paul*, should present the Petition. They brought no more
l Dan. 9. 7, 8. *l* merits to speak for them, than we can: zeal, and faith, and repentance, and a sincere heart they took along with them, with a memorial of Gods mercies, *Solius misericordiam.*
m Isa. 63. 7. *m* I will make mention of thy righteousness only. Their confidence was, that it was the same pitiful God, that had heard poor sinners before they were born, and would hear poor sinners to the end of the world: And this

may

n may be ours, for he is that ſelf-ſame God, *Qui audit preces*, that hears prayers: let all fleſh come to him as they did, and they ſhall be heard as they were. For ever a King, and ſo obliged to help his ſubjects: for ever a Potentate, and ſo able to do His good: and the granting our petitions is for his eternal glory and praiſe. Whereupon we may conclude, that this mighty and everlaſting Father can, and, for his own glory, will grant what ſhall be neceſſary and beneficial for us. Always he will hear and do, *Licet non ad voluntatem, tamen ad ſalutem*, though not always according to our wiſh, will and deſire, yet as it ſhall promote our ſalvation. n Pſal. 65. 2. 2 Cor. 12 8,9. Pſal. 34. 10. Rom. 8. 32.

Amen.

This word is *Signaculum orationis*, the ſeal of this, and all other prayers, in uſe among the *Jews*, and taken up by the Chriſtian Church, and impoſed upon the people in all her Liturgies. And it ſignifies not only, *So be it*, but *So it is or ſhall be*: and it ſhews the fervent deſire, the full aſſurance, and the ſweet Harmony and conſent of the Petitioners, and continues their attention. Hieron. *Bibliotheca patrum. Tom.* 4.

1. *So be it*, is Optative, and ſhews their deſire, that they are ſenſible of Gods honour, and are touched with their wants, and therefore deſire that God ſhould have his due, and their own neceſſities be relieved; which, that it be not coldly and faintly done, our *Amen's* at the end of the prayer ſhould be like that of the Primitive Chriſtians, who ſounded *Amen* with that fervour, zeal, and heat, *Ut reboârit inſtar fulminis, aut irati maris*: He that heard the Eccho of their zealous tongues, might ſuppoſe he heard the voice of the roaring Sea, or the mighty voice of a powerful Thunder. *Baſil. Hieron.*

2. *So it is, or ſhall be*; expreſſes our faith, our full aſſurance and confidence, and reliance upon Gods promiſe. *Call upon me in the day of trouble, and I will hear thee. Hæc Scriptura eſt Indentura*, this Scripture is Gods Indenture with man in trouble, and he will not break with us, except we break with him. Upon which promiſe, that we relie, Pſal. 50. 15. Deut. 7. 9. 1 Theſ. 5. 24.

relie, the ſending up of *Amen* is our evidence. He that is *Amen, i. e.* True and Faithful, hath ſaid it, and our *Amen,* an aſſurance that he *a* truly and faithfully will perform it.

a 2 Tim. 2.12. 1 Pet. 4. 19.

3. This *Amen* is not to be ſaid by one only, but by the whole people and Congregation, intimating the harmony, conſent, unity, and unanimity of the Petitioners; that they ſend to God a common vote, and are all agreed with one heart and voice to petition him. And if he will lend his ear to two or three, the wreſtling of a pious multitude will more prevail with him. He then that neglects it, or neglects to ſay *Amen* to the ſuit, deſerves to have no ſhare in the grant.

Mat. 18. 19, 20.

4. *Amen* being put in the cloſe, ſhould ſtay all wandring thoughts, all avocations and diſtractions: It may raiſe the attention, and keep the heart of the ſupplicant awake. Becauſe he is to know, that he is yet to do ſomewhat, and to be attentive to what he is to ſet his Seal. With which, if he cloſe not with the Prieſt, he may well doubt, that the Prieſts prayer will no way avail him.

THE

THE FOURTH PART OF THE CATECHISM.

Viz. *Of the Sacraments.*

THat God by his Son did redeem the world, is taught in the Creed. In this part is taught how God by the Sacraments doth preſent, exhibit, and ſeal to us that Redemption.

1. *Queſt.* How many Sacraments hath Chriſt ordained in his Church?

Anſw. *Two only as generally neceſſary to Salvation.* { *Baptiſm, and the Supper of the Lord.*

1. For the number; they are but two, and two only. For howſoever the Church of *Rome* hath eſtabliſhed more; yet the Ancients acknowledged no more, and Cardinal *Richelieu* confeſſeth it. 'Tis, ſaith he, a common received ſaying among us Catholicks, that all the Sacraments did flow out of the ſide of our Lord: but thence only iſſued water and blood; water as the matter of Baptiſm, and blood of the Euchariſt; and thence concludes, that properly there are no more.

Sacramenta gemina. Aug. not *Duo.* *Examen pacifique, cap.* 1. *pag.* 22. Joh. 19. 34.

Moſt true it is, that if the word Sacrament be taken in a large ſenſe for any holy Rite or Myſtery, there may be many; but ſtrictly and properly taken, the Church never acknowledged above two only.

a Mat. 28. 19. 1. *a* Baptism from βαπτίζω that signifies to wash, dip, dive, or sprinkle.

b Mat. 26. 21. 2. *b* The Lords Supper, because ordained by our Lord, at, or after Supper.

Now these two our Saviour only instituted, that the number of the Sacraments of the Gospel might correspond to the two of the Law, *c* Circumcision and the Passeover: *d* or rather because these two are sufficient. No man requires more in any Profession, than that he may be entred into it, and be consummate in it. To which ends these two will suffice.

c Gen. 17. 9, 10.
d Exod. 12. 3.

e Acts 2. 38. Tit. 3. 5. Eph. 5. 26. 1 Joh. 6. 50, 51. 1. *e* By Baptism we have our admission and entrance into the Church; it is the Laver of Regeneration, by it we are new-born: *nascimur.*

f 1 Cor. 10. 3, 4. 2. *f* By the Lords Supper we are nourished, preserv'd, and grown up in Christ after we are re-born: *pascimur.* I see no reason then why we should not content our selves with these two.

2. *Generally necessary to Salvation.*

That is, which all men ought to receive, who desire to *a* attain Salvation: Which is not so to be understood, as if God could not save without them; But that they are the means instrumental, and ordinary seals, by which God hath promised to convey and assure Christs merits unto us, and commanded us this way to receive them: so that wilfully to neglect them, or to want them, when they may be had, is to cast aside Gods Ordinance.

a John 3. 5. & 6. 53. *Perk.* Order of the causes of salvation and damnation, *cap.* 32. 1 Cor. 10. 17.

That there is a necessity for a Christian to be obedient to Gods command, no man can deny: since then he hath commanded that we receive them, who dares say that they are not necessary?

But this is not the sole necessity; if we shall reflect upon our own condition, there will be found other necessities in them.

b Gen. 17. 10. 1. *b* They serve as marks to separate those of Gods household from strangers.

2. They are bonds of obedience, strict obligations of mutual

tual *c* charity, provocations to piety, preservatives against *d* sin, memorials of the principal benefits of Christ.

c Gal. 3. 1.
d Luke 22. 19. 1 Cor. 11. 24. & 10. 17.

3. They are visible marks by which God gives notice *e* of his approach, and purposeth to impart the vital or saving grace of Christ to all that are capable thereof.

e Joh. 5. 4. 2 Sam. 5. 23.

4. *f* They are conditional means, which God requires to be observed of them unto whom he imparts grace. Which grace a worthy receiver partakes of, not from any natural or supernatural quality in the Sacrament, but from God himself, which is the Author of the Sacraments: It is received from Him, and not from them.

f Acts 8. 37. Joh. 4. 11.

I shall here make use of that excellent observation of judicious Mr. *Hooker*. This is the necessity of Sacraments: That saving grace, which Christ originally is, or hath for the general good of his whole Church, by Sacraments he severally derives into every member thereof. Sacraments serve as the instruments of God to that end and purpose: Moral instruments, the use whereof is in our hands, the effect is in his: For the use we have his express Commandment; for the effect his conditional promise: so that without our obedience to the one, there is of the other no apparent assurance: As contrariwise where the signs and Sacraments of his grace, are not either through contempt unreceived, or not received with contempt, we are not to doubt, but that they really give what they promise, and are what they signifie.

Hooker Eccl. pol. l. 5. p. 57.

Quest. What meanest thou by the word Sacrament?

Answ. *I mean an outward and visible sign, of an inward and spiritual grace, ordained by Christ himself: As a means whereby we receive the same. And a pledge to assure us thereof.*

1. *Of the word Sacrament.*

This word Sacrament among the *Romans* was taken in three senses:

1. *Pro litis pignore*, For an Engagement a man gave at Law to answer the action.

2. For an Oath given by the Souldier to the General not to desert him.

3. For

3. For a military note, or *pro Tessera militari*, by which they were distinguished.

Now from one of these, or all these, the word might be brought into the Church by an Analogy, for the Sacraments may be said to be,

1. *Pignora*, pawns and assurances on Gods part to us, to perform his Covenant, and bestow grace.

2. *Signa juratoria*, on our part: by which we bind our selves to keep our Covenant, vow, and word with God.

3. Or else *Tesserae*; notes and marks by which we are separate from all other, who are not Christians.

2. A Sacrament is *a visible sign*, &c.

In this Answer every word is to be well weighed, since by it, we shall come to the true knowledge of a Sacrament, reflecting on the causes. We have here mention of,

1. The matter of a Sacrament, that whereof they outwardly consist, and the secret grace which is represented. For it is *a visible sign of an invisible grace.*

2. The essential form, consisting in that relation, which that sign hath to grace, or grace to that sign; which generally ariseth, not out of the elements themselves, but from the institution. So it was *Ordained.*

3. The efficient cause, or who it was thus ordained them, it was Christ. *Ordained by Christ himself.*

4. The end or final cause. 1. To be *a means whereby we receive grace.* 2. To be *a pledge to assure us thereof.*

1. *Of the matter of the Sacrament, that which is Visible and Invisible.*

Lib. 4. cap. 34. It was long since said by *Irenæus*, that the Eucharist did consist of two parts, the one earthly, the other heavenly: to which all posterity hath assented, with one voice testifying, that in the Sacrament there be Signs and Things.

A sign is that which presents it self to the sense, and somewhat else to the understanding: As the Rain-bow is

is a ſign in Heaven preſented to the eye, but another thing is thereby preſented to the mind, *viz. Gods Covenant no more to deſtroy the earth by water.* The ſign is outward and viſible, not a man but ſees that: The Covenant is inviſible, and he only knows it, and believes it, who out of the Book of God is taught, why it was there ſet. For Naturally it is not ſuch, but given and ſet in the clouds to be ſuch. To apply this to the Sacraments. Gen. 9. 16.

Signs we have here, Bread, Wine, Water, which *are outward and viſible* things, no eye but ſees them.

But theſe are reſemblances of higher things, to wit, of ſome ſpecial favour, ſpiritual grace and treaſure, that is beſtowed upon us by God. Which grace they naturally repreſent not, but were impoſed and ordained by God to that purpoſe.

Which grace is no way diſcerned by the eye of man, and therefore we call it *Inviſible*: But is repreſented, and by theſe ſigns ſealed unto the ſoul, and therefore we call it *Spiritual.*

The grace it ſelf, in one word is, The whole obedience, merit, death, and paſſion of our Saviour; and the benefits that flow from thence, *Juſtification, Wiſdom, Sanctification, Redemption.* 1 Cor. 1. 30.

1. His Juſtice, by which we are made righteous, forgiven, abſolved.

2. His Wiſdom, by which we are made wiſe to Salvation.

3. His Sanctification, for by the power of his Spirit, we die to ſin, and live to righteouſneſs.

4. Redemption, by which we are redeemed from ſin, death, and hell, and ſhall be eſtated in glory, when the day of full Redemption ſhall come.

This grace is altogether inward, it is ſpiritual; the ſoul only of him, that hath it ſealed to him, is conſcious to it: but outwardly and viſibly it is conveyed unto him by theſe external elements, Symbols and ſigns, or Images.

2. *Of*

2. *Of the form of the Sacrament Ordained.*

The form of the Sacrament consists in Relation, which is a mutual respect betwixt the sign and the things signified, such as is between the father and his son, the master and his scholar, the husband and the wife: For in these there is such a mutual union and reference of one to the other, that the one term being removed, the other is removed also: for she is no wife that hath not a husband, nor he no husband that hath not a wife; they stand and fall together. It is so in this case, take away the signs, and there will be no Sacrament; and take away the thing signified, though the outward signs be there, yet they represent and seal nothing.

The reason is, because both want that to which they relate. The Relation then is the mystical union and conjunction of these two, which is neither natural, nor local, nor yet corporal, but meerly sacramental: Of which if you shall ask a reason, no other can be given, but because *Christ* hath *ordained* it should be so. For the Sacraments are that altogether, and nothing else, which God by the word of his divine institution doth testifie he will have them to be. As therefore our union with Christ is wholly mystical, so also in the Sacrament the union of the things with the signs is altogether mystical and spiritual, and depends meerly upon Christ the Ordainer's will and counsel.

Eph. 5. 32.

3. *Of the efficient cause of the Sacrament Ordained by Christ.*

The Author of the Sacrament is God alone, and that one Mediator betwixt God and man, Jesus Christ: the reason is evident, because he hath right only to institute a Sacrament, who can bestow those graces that are sealed to worthy receivers in the Sacrament, and can withhold them, and punish unworthy receivers. Which because it appertains to God alone; He and no other must be the ordainer

Mat. 26. 26. & 28. 19.
1 Cor. 11. 23.

ordainer of it. The old Rule is immoveable and true, *Nihil habere rationem Sacramenti extra usum à Deo institutum.* Nothing can be accounted for a Sacrament beyond the use ordained by God.

1. *As a means whereby we receive the same Grace.*
2. *As a pledge to assure us thereof.*

4. The end of the Sacrament.

The Sacraments { 1. Represent. 2. Exhibit. 3. Seal. } 1 Cor. 11. 24. 25, 26.

1. They represent, and set before our eyes under corporal and visible elements, what Christ hath done for us. For example, the bread broken, Christs body crucified; and the wine poured out, his blood shed for us. And in this respect they are called Signs and Monuments of his love: Signs of Heavenly things.

2. But this is not all, for they exhibit also: In them, that grace is truly given, which by the Signs is represented. All indeed receive not the grace of God, that receive the Sacrament of Grace. But by them grace is offered to all the Church, though exhibited only to the faithful: For upon the performance of this order, he actually makes over, and conveys so much grace and favour unto us, as at that time is useful for us: such is, *a* Pardon of sin, Reconciliation to, and acceptance of our Persons, strength to do what he requires; Of all which, the Sacrament is a means. *Canalis gratiæ*, The Conduit-pipe of Grace. *a* Luc. 22. 19. Tit. 3. 5.

3. They are pledges to assure us of this Grace.] For the Sacrament is as it were a pawn left us by God in the hand of the Minister, to give us acquiescence, and ground of confidence, that the graces promised shall be surely performed. Of which that we doubt the less, it is called a *b* Seal. For God, not content with the General offer of his *c* Promises, out of his meer mercy, hath thought fit to seal them to every particular Believer, having a regard thereby to their infirmity. *b* Rom. 4. 11. Gen. 17. 11. *c* Gen. 12. 3.

In an Indenture we have the Conditions agreed upon betwixt both parties, set forth and represented, after sea-

led and delivered. A Covenant God hath made with man for Salvation and for Grace; without which, Salvation cannot be had: and by the Sacrament it hath pleaſed him, as in a fair Deed to repreſent it, to conveigh and make it over, to ſeal and deliver it unto us.

But this repreſentation, and exhibition of that grace here ſignified, muſt not be referred to the eye of the body, but to the ſoul of the Believer; ſince it is ſpiritual. And ſpiritual we call it for two reaſons;

1. Firſt, becauſe of the Author, the Holy Spirit; that, by a ſecret and wonderful operation brings to paſs, that the virtue of the blood and merit of Chriſt, by the intervening of the fleſh, ſacramentally communicated to us, ſhould pierce even to our ſouls.

2. Secondly, becauſe Faith, the inſtrument by which we receive the Seal of the Covenant, is a gift of the Spirit, which, by apprehending and applying, unites the ſigns, and the things ſignified, which in their own nature are far diſſonant.

Queſt. How many parts be there of the Sacrament?

Anſw. *Two: the outward and viſible ſign, and the inward ſpiritual Grace.* This anſwer may be underſtood partly by what hath been ſaid, and partly by what ſhall be ſaid hereafter. Of Baptiſm.

Queſt. What is the outward viſible ſign or form in Baptiſm?

Anſw. 1. *Water.*

2. *Wherein the perſon Baptized is dipt or ſprinkled with it.*

3. *In the Name of the Father, of the Son, and of the Holy Ghoſt.*

Three things are here to be conſidered in this Anſwer.
- 1. The manner of Baptiſm; *Water.*
- 2. The Ceremony; *Dipping or Sprinkling.*
- 3. The Form; *In the Name of the Father,* &c.

1. *Water.*

Baptiſm

a Baptiſm is the door by which all enter into the viſible Church, and is therefore adminiſtred to beginners in Chriſtianity, who are to be initiated by *Water*. For in that element only the baptized perſon is to be waſhed. The Scriptures and practice for this, are ſo evident, that it cannot be gainſaid.

a 1 Cor. 12. 13. Gal. 3. 27.

Mark 16. 16. 1 Cor. 1. 13. Mat. 3. 6.

b The end is, to waſh away ſin. Now in ſin there be theſe two, *Reatus & Macula*: The guilt and the ſoyl or ſpot. *c* The guilt, to which puniſhment is due: The ſpot, by which we grow *d* loathſom in the eyes of God.

b Acts 22. 16. *c* Rom. 6. 23. *d* Ezek. 16.

The Scruple then here is, How water can waſh away theſe ſpots of ſin? To clear it in brief: The truth is, it could not; it is no water-work, no, not if you put to it Nitre, much *e* ſope, Fullers-earth, or the herb Borith; all will not do, the ſoyl will not off ſo. *f* Blood muſt be put to it. The blood of the Son of God, of which this water is but an *outward ſign*: and that alone hath an efficacy to purge from ſin and *g* uncleanneſs. This blood is λυτρὸν, a ranſom and price ſufficient to remove the guilt and puniſhment, and it is λυτρὸν, a *h* Laver to waſh away the ſoyl and ſpot.

e Jer. 2. 22. *f* Heb. 9. 22. 12. 14.

g Mat. 20. 28. 1 Tim. 2. 6.

h Tit. 3. 5. Zach. 1. 12, 13.

2. *Wherein the perſon Baptized is dipt, or ſprinkled* with it.

Vide Cypr. *epiſt.* 76. *ad Magnum.*

The Ceremony here uſed, is { *Dipping*, or / *Sprinkling*.

Our Church then makes the action indifferent, whether it be *Immerſio*, or *Aſperſio*, dipping or ſprinkling is left to diſcretion: for neither are eſſential to *a* Baptiſm, but belonging to the Ceremony of it, and therefore are to be regulated by charity.

a 1 Pet. 1. 2. Heb. 12. 24.

1. *b Diving* or *dipping* beſt repreſents our burial to ſin and riſing to a new life, and was at firſt in uſe in warmer Countries, when the greateſt part who were baptized, were *adulti* or grown in years.

b Rom. 6. 3, 4. Col. 2. 12, 13.

2. But when the Goſpel was ſpread into colder Regions, *ſprinkling* *c* inſtead of *dipping* was thought ſufficient; to which that place of the *Hebrews*, 12. 24. gives countenance, where mention is made of the *blood of Chriſt*, and

c Ezek. 36. 25. Numb. 19. 18, 19.

the *blood of sprinkling*, and again, 1 *Pet.* 1. 2. *Sprinkling of the blood of Jesus Christ.* And indeed I see no reason, that as in the other Sacrament, a spoonful of wine is as significative as a greater quantity, so here a handful of water should not be as significative as a whole river.

Heb. 9. 21.

Farther, this custom of *Sprinkling* is of great antiquity in the Church, as appears by the 76. Epistle of *Cyprian*, the later part of which is written in the defence of it. *Tertul.* also *de pœnit. cap.* 6. speaking of Baptism, calls it, *aquæ vnam asperginem*, the one sprinkling of water. And *Gregory* the first acknowledgeth that it was in use in the Western Church. There are who conceive probably that the Apostles themselves used sprinkling, as well as dipping, since we read of some baptized by them in houses as well as rivers.

Acts 10. 47.

3. *In the Name of the Father, and the Son, and of the Holy Ghost.*

This is the form of Baptism: and it never was, nor never may be omitted. For, should these words be left out, the Baptism is Null. It was the pleasure of our Saviour, that these words should be retained for these reasons.

Mat. 28. 18.

1. That we may know, that what the Minister doth, he doth not of, or from himself, or of his own head, but by Commission, Command, and good Authority, even by the Authority of the whole Trinity. And therefore what he doth, is of the same validity, as if God the Father, Son, and Holy Ghost should baptize. Since it is in their name, their power, their authority.

2. For the comfort and assurance of those who are baptized, that the whole Trinity do ratifie and confirm, what is promised and sealed in Baptism, to wit, remission of sin, and acceptance to favour.

3. This lays an obligation upon the baptized person, and that divers ways.

1. To acknowledge these three Persons, and consequently his whole Creed: to believe in God the Father that made him, God the Son that redeemed

deemed him, and God the Holy Ghoſt, that ſanctified him, and all the elect people of God.

2. As he acknowledges theſe three, ſo alſo to deliver himſelf to be taught by theſe three, and no other in the Myſteries of his Religion. This S. *Paul* intimates, when he asks the *Corinthians*, In whoſe Name were you baptized. *What? were you baptized in the Name of Paul?* as much as to ſay, You ought to be his Scholars, in whoſe Name you received your Baptiſm, and to whom then you bound your ſelves: Which being not the name of *Paul* nor *Cephas*, but the Trinity, you ought to receive that alone for infallible truth, which is taught you by the Trinity, and not to pin your faith upon the opinions of men. 1 Cor. 1. 13.

3. To be an obedient ſervant, to invocate, to give honour to theſe three Perſons, and to live by their rules and directions, to be a hearer, and a willing doer of their Commands.

Upon which conditions being by Baptiſm admitted into the Church, he hath aſſured to him, what grace, God hath by Covenant promiſed.

Queſt. What is the inward and ſpiritual grace [in Baptiſm?]

Anſw. *A death unto ſin, and a New birth unto righteouſneſs. For, being by Nature born in Sin, we are hereby made the Children of Grace.*

1. In the Queſtion, the word *Grace* ſignifies a ſpecial favour, made over to the baptized in the Sacrament. And this is called,

2. *Spiritual*, as chiefly belonging to the ſoul of man, his immortal Spirit.

3. And *inward*, that howſoever the Symbols by which this grace is repreſented be the object of the ſenſe; yet the grace it ſelf is not ſeen, but inwardly conceived and received by the baptized.

In the Anſwer, we are to conſider,

1. What this Grace is.

2. The

2. The reason why it is necessary.
3. The benefit we receive by it.

1. *A death unto sin.* 2. *And a new birth unto righteousness.*

Joh. 3. 5. Except, saith our Saviour to *Nicodemus*, *a man be born again of water and the Spirit, he cannot enter into the kingdom of God*, out of which the wisest Divines (in respect of Gods Ordinance) have collected the necessity of Baptism, which is not only a Laver, but the Laver of our Regeneration; as I may so say, the midwife that brings us to this *New birth*.

Tit. 3. 5.

a Ephes. 2. 1. b Colos. 2. 13. Rom. 6. 16. Rom. 7. 14, 23. 1 Pet. 2. 24. *a* In our first birth we were dead in sin, in our second *b* birth dead to sin; in our first, alive to our own lusts and affections; in this second, quick and lively to righteous actions. In a word, of slaves of sin and death, made freemen and servants of life and righteousness. And these two acts of our regeneration, move betwixt two terms, from one to another, from Death to Life. The first of which is *c* mortification, which is the weakning, the deading, the putting off sin, and the slavish drudgeries, and imperious commands of sin, from our mortal body: The other is *d* vivification, which is the performance of those actions of living men, that are quickned by the spirit, serving God all our days in righteousness and holiness.

c Col. 3. 5.

d Ephes. 2. 1, Rom. 7. 6.

And the ancient manner in Baptism, the putting the person baptized under water, and then taking him out again; did well set forth these two acts, the first his dying, the second his rising again.

1. That which is here taught, is the doctrine of S. *Paul*, Col. 2. 12. *Ye are buried together with Christ in baptism, in whom also ye have risen*, &c. Into the grave with Christ we went not; for our bodies were not, could not be buried with his; but in our baptism by a kind of *Analogie* or resemblance, while our bodies are under the water, we may be said to be buried with him, and all that dwells in, and adheres to, our mortal bodies; that is, the whole body of sin is then buried, when the power thereof is weakned, repressed, and as a dead carkass covered with earth, removed

Rom. 6. 6.

moved out of our ſight, ſo bound with grave-cloaths, it cannot ſtir, and carry a man whither it pleaſe; to act, what, as a Tyrant, it commands, This is it, with which S. *Paul* preſſeth the *Romans*, cap. 6. 3. *All many of you as were baptized into Chriſt, were baptized into his death.* This is the firſt part of the grace received in Baptiſm.

2. The ſecond is a *New birth to righteouſneſs*, which the Apoſtle alſo in this place to the *Coloſſians* puts us in mind of, when he adds, *ye are alſo riſen with him*: as the baptized did *emergere*, or ariſe, out of the water. And under this term of Reſurrection, he ſets forth that *New life*, which thoſe who are new-born begin to live.

And New it may be well called, becauſe it proceeds from a new principle, and hath new effects. As every thing is in *eſſendo* Being, ſo it is in *operando* Operation. As is the cauſe, ſuch muſt the effect be: for, *do men gather grapes of thorns, or figs of thiſtles?* The principle is here good, and therefore what flows from it muſt be good alſo. That principle that moves the Chriſtian is not the will of the fleſh, or his corrupt heart, but the Spirit of Chriſt, and ſanctifying grace, that works in the heart. The author of this life is not nature, but grace, and therefore the fruits are new and gracious; not the old works of the fleſh, adultery, contention, envy, murder, drunkenneſs, hereſies, *&c.* But charity, joy, peace, goodneſs, faith, *&c.* *Gal.* 5. 19.

Mat. 7. 16.

Joh. 1. 13.
1 Cor. 12. 13.

Theſe two are always knit and joyned together. For as Chriſt remained not under the power of death, but roſe from thence, ſo by the virtue of his death, and reſurrection, we do not only dye unto ſin, but we alſo ariſe, that we may live to righteouſneſs, 1 *Pet.* 2. 24. Which ſelf-ſame is ſaid by S. *Paul*, *Rom.* 6. 5. If being planted with him, we have grown up into the ſimilitude of his death, we ſhall grow up alſo in the ſimilitude of his reſurrection. But obſerve that it is in him, or with him, that we know from what fountain this mortification and vivification flows. From our ſelves it is not, which the Catechiſm minds us of, in the reaſon following.

Eph. 2. 5, 6.

2. For

2. For being by *Nature born in ſin.*

Pſal. 51. 5. Ezek. 16. 1, &c.

That is, conceived in ſin, and born in iniquity, polluted no leſs in ſin from the womb, than an infant in his mothers blood; we can have no principle in our ſelves, or from our ſelves to move us, to put ſin to death, or give life to righteous actions, rather the clean contrary, becauſe we are born with ſtrong inclinations, and propenſions, which would certainly engage us in a courſe of ſin: in our Baptiſm it is that this ſtrength is given us by Chriſt, that will enable us to get out of that ſervile and dangerous eſtate. So it follows,

Rom. 7. 5, 8. 18. 23.

3. *We are hereby made the Children of Grace.*

Children of grace, and therefore enabled to do the works of grace. Which work flows not immediately from the Sacrament, but from the power of Chriſt, and his Spirit that works by the Sacrament. The rule of the School is ſound, and to be retained, That *Sacramenta ex ſimilitudine repræſentant, ex inſtitutione ſignificant; ſed ex virtute Chriſti ſanctificant.* Sacraments by reſemblance repreſent, by inſtitution ſignifie; but by the power of Chriſt they ſanctifie. *Solus Spiritus rem Sacramenti nobis confert*, Cypr. *de Bapt.* It is the Spirit alone that gives the thing, the grace here mentioned, to *dye to ſin*, and *live to righteouſneſs.* Where note, that

2 Cor. 3. 6. & 1. 12, 13. Epheſ. 2. 22.

1. That this death, and new birth, is not the reſolution to forſake ſin, and live a godly life, for this is ſuppoſed before Baptiſm, and that which makes a man capable of it, as the queſtion evidently ſheweth.

Dr. *Hammond pract. Cat. ſect.* 2. *p.* 260.

2. Neither is it an actual forſaking of ſin, nor leading a new life, for that is a conſequent of Baptiſm, and muſt be done all the life after; till a man become a perfect man in Chriſt Jeſus.

Eph. 4. 13.

3. But this grace given in Baptiſm, is a ſupernatural ability to dye to ſin, and live to righteouſneſs, to empower us to make larger progreſſes in Chriſtianity: which, though it will never abſolutely be perfect in this life, yet

it

it may enable us to perform ſuch ſincere obedience, that God will accept, pardoning all the faults, and failings; and bound we are to improve this grace, and to co-operate with it all our days. Phil. 2. 12, 13.

Queſt. What is required of perſons to be baptized?

Anſw. 1. *Repentance, whereby they forſake ſin.* And

2. *Faith, whereby they ſtedfaſtly believe the promiſes of God, made to them in that Sacrament.*

Theſe two are the qualifications that are requiſite in thoſe who are baptized; and ſo much the queſtions there propoſed do evince: One whereof is about our forſaking the devil, world and fleſh, which is an act of repentance The other about our believing the Articles of the Creed, which is an act of Faith. Acts 10. 4. Joh. 3. 10.

1. *Repentance* is a neceſſary condition in all that ask Baptiſm for themſelves, it being the *removens prohibens*, that which removes what ſhould hinder the grace we expect in Baptiſm: for though it merit no favour, yet it diſpoſeth the man, and makes him capable of mercy.

Neither can we find any man of age admitted to Baptiſm without the profeſſion of it. *John* the *Baptiſts* Sermon was, to all that came to *Jordan, Repent*; and thoſe that were baptized by him confeſſed their ſins: And S. *Mark* cap. 1. 4. ſays plainly, that *He preached the Baptiſm of repentance.* And to this S. *Peter* exhorts the *Jews*, Act. 2. 28. *Repent and be baptized every one of you*, &c. Mat. 3. 6.

And what kind of Repentance is requiſite, the word in the Greek Text imports, for it is μετανοεῖτε, change your minds; a *Tranſmutation* is neceſſary, not only a *Tranſmutation*; for till the mind be changed, the life will never be changed as it ought to be. Ezek. 18. 31, 32.

But upon this change within, the change without will certainly follow: our good notions, and our good motions inwardly, *will bring forth fruits worthy of repentance* outwardly: of which the chief is here reckoned, which is, Mat. 3. 8.

1. *That we forſake ſin.*

Not only that we be toucht with the ſenſe of it, grieve

for it, confess it, or resolve against it: But that really, sincerely, actually, we shake hands with it, and forsake it: so that, though weakly, we fall into it, yet wilfully we will not commit it, nor obstinately continue in it; it shall *never reign in our mortal bodies.*

Joel 2.12,13. Prov. 28.13. Heb. 12. 1. Heb. 10.26. Rom. 6. 12.

2. *Faith, that they stedfastly believe the promises of God made to them in this Sacrament.*

Mark 16. 16. Heb. 11. 1. August. q. 59. ex N. T.

The other qualification is *Faith*, and this is necessary, because the promises of God have not the effect upon us, till they are accepted by us, and it is faith only that can apply them: and therefore it is necessary, *Col.* 2. 12. *Qui Baptismum putat carnali ratione consistere, hic non est spiritualis; nec donum cœleste potest consequi, qui se per aquam, non per fidem, commutari credit.*

1. And the reason is firm and evident: Because Christ is the Substance of the Sacraments, the virtue and life of them is from Christ: But Christ is not received nor laid hold on by an Infidel. Such men, *Quod corde sicci sunt & mente aridi, lambunt quidem illi petram, sed inde nec mel sugunt, aut oleum. Cyprian.*

2 Cor. 7. 1.

2. The object of this faith is particularly the promises of God made in this Sacrament, which are, Pardon for sin, and strength against sin; which being promised upon the former condition of repentance, no man can with a good conscience lay hold of those promises, but he that is a true penitent.

3. They are to be believed stedfastly, and there is all the reason in the world for it, because they are the promises of God: He is immutable, *in him there is no shadow of change*: He is All-sufficient, Omnipotent, *able to make good what he hath promised*: To stagger then in the promises, is in effect, to make him a mutable God, a God that can repent, and will not keep his word; or else an impotent God, one unable to make good what he hath spoken. No, no; *Hath he said, and will he not do it?* Yes certainly, If we fail not on our part, Christ will not fail on his: If we do repent and believe the Gospel, no power of Heaven,

Heb. 10. 23. Heb. 6. 17, 18, 19. Numb. 23. 19.

ven, on earth, in hell, or malice of Satan ſhall ever be able to deprive us of our part of the promiſes made to us in this Sacrament. Only remember this, that Chriſt, that hath made a promiſe of grace to a penitent Believer, hath made no promiſe at all to an impenitent Infidel.

4. I adde this in the cloſe, That Baptiſm is of ſpecial uſe through a Chriſtians whole life. It is but once adminiſtred; but the vertue and efficacy thereof grows not old by time.

1. In all thy fears and doubts, look to thy Baptiſm, and the promiſes of God, then ſealed to thee. Lay hold on them by faith, and thou mayſt have actual comfort.

2. In thy failings, ſlips and revolts, to recover the ſooner, look back to thy Baptiſm. New Baptiſm ſhall not need: the Covenant and Seal of God ſtands firm, and changeth not.

3. Renew thy Repentance, Renew thy Faith in thoſe bleſſed promiſes of grace, ſealed and ſecured in Baptiſm, and then expect all good from Gods free mercies in Chriſt, although thy performances fall very ſhort; though thou art an unprofitable ſervant.

Queſt. Why then are children baptized, when by reaſon of their tender age, they cannot perform them? that is, Repent and Believe.

Anſw. *Yes: they do perform them by their Sureties, who promiſe and vow them both, in their names: Which when they come to age, themſelves are bound to perform.*

This is an excellent Anſwer, and being well examined, will prove ſatisfactory. For it ſhews

1. How children perform this promiſe for Faith and Repentance.

2. That they are *bound* to perform the promiſe, *when they come to age*, if they mean to have a part of the grace promiſed by God in Baptiſm.

1. For the firſt, Children perform not this promiſe in Baptiſm at that time Actually, *that is*, they do not then

actually repent and believe; neither is it necessary they should. For Baptism, is not the Covenant, but the Seal of it, and the Seal may be set, where these are wanting. This
Gen. 17. 9. is evident in the case of Circumcision. With *Abraham* God established the Covenant, and the Seal was to be set in the flesh of his child, and those children, that come of his loyns, at eight days old; to whom no man can attribute Faith and Repentance. And why any man should tye children, that enter now into the same Covenant, and are to be saved upon the same grounds, to harder conditions than those Infants were then bound, seems to me very unreasonable and uncharitable. If want of faith and repentance could render the children of Christians uncapable of Baptism; out of question, the same defects would have rendred the seed of *Abraham*, before they came to age, uncapable of Circumcision: But this it did not them; therefore neither these.

Neither ought it seem so strange to any man, that one should engage for another, a man for a child, since we see it done in civil contracts. Mortgages, bonds, espousals, are taken and made in the names of children, of which they are as utterly ignorant, as what at Baptism is for them undertaken. Thus much will be confessed: But can it be thus in Church-covenants? Can the father, or any other be engaged for the son? And will such an engagement be accepted of God? Yes, it may be done, and will be ac-
Deut. 29. 11. cepted. This is evident out of the Scripture: *Moses* did engage the little ones, as well as their fathers, to keep the words of the Covenant (for so it is called four times in that Chapter) telling them, that *He called them together, little ones*
Vers. 12. *and all, to enter into Covenant with the Lord their God, and into his oath.* And thus concludes the Chapter, *The secret things belong to the Lord our God; but those things which are revealed, belong to us, and to our children for ever, that we may do all the words of this Law.* As it *Moses* had said, The rise and ground of this is a secret, and unsearchable; no reason of it can be given, but Gods will and love. It pleased him to have it so. But that he would so have it, it is revealed,

and

and *it belongs to us, and our children*, and is a ſtanding Law to be obſerved by us, and our children for ever: of which, yet, this reaſon is rendred at the 18. verſ. *Leſt there ſhould be among you any man, woman, or family, or tribe, whoſe heart turneth away this day from the Lord our God, to go and ſerve the gods of the Nations, leſt there ſhould be among you a root that beareth gall or wormwood.* A root, to which nothing more like than a child: the child then, ſure, was that root to be engaged by Covenant, leſt that bitter fruit be brought forth.

At *Jehoſaphats* Faſt, there was preſent all *Judah, with their little ones, their wives, and their children.* Why the little ones? The children certainly, many of them at leaſt, knew not what belonged to the Faſt, nor the Fear they were in from the Nations. But all the promiſes that God had made, belonged to them, as well as their fathers; and of theſe their fathers put God in mind, and brought their children with them to joyn with them in the petition, and preſſing the promiſe (though they actually knew not what it meant) that God might be more powerfully moved. 2 Chron. 26. 13. Verſ. 7.

What ſhould I ſay, that the light of nature taught the *Ninevites* this truth? for in their repentance, not the greateſt only, but the leaſt were engaged to repent and faſt, and cry mightily to God. Alas, thoſe Innocents, that *knew not their right hand from their left*; knew not what was done, nor why it was done, and yet the injunction was laid upon them. And who can tell, whether God were not moved more for their ſakes than their parents? Sure I am that God uſeth this as a motive of his mercy to *Nineveth*, *Thou hadſt pity on the gourd*, &c. *and ſhould not I ſpare Nineveh, that great City, wherein are more than twelve thouſand perſons, that cannot diſcern their right hand from the left.* Jonah 3. 5. Jonah 4. 10, 11.

All that hath been ſaid hitherto, tends only to this end, that it is no abſurdity to affirm, that the little ones are part of the number of thoſe that entred into Covenant with God, and ſo may enter into this Covenant made in Chriſt, by the parity of reaſon. Then again, to ſhew, that a father may

may undertake a religious duty for his child, though the child understands nothing of it, with which undertaking yet God is pleased; and farther, I press not these instances.

But what now, if I shall make it appear, that there is a command for the Baptism of Infants? To my understanding there is great light given to it out of that Commission our Saviour gave to his Disciples: Πορευθέντες
Mat. 28. 19. μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτούς, &c. Before I hence make my inference, I shall propose, *quædam postulata*, certain Propositions, so reasonable, that I conceive they will not be denied.

1. That the Apostles by these words receive a Commission for the promulgation of the Gospel, and a Command to execute it.

2. That *all Nations* stand here in opposition to the *Jews*: For the Commission, *Mat.* 10. 5,6. was particular to seek the lost sheep of the house of *Israel*, and an express prohibition in it, that they go not into the way of the *Gentiles*, &c. But now their Commission is enlarged, and become *œcumenical*.
Mark 16. 15. *Go and disciple all Nations*: Preach the Gospel to every creature.

3. That a Nation is a Society of men, which comprehends under it *Singula generum*, without distinction of sex, condition, age. And this is evident: for a child as soon as born, is a free Denison. His birth makes him capable of all the priviledges of that Nation.

4. That all *Nations* here must be of the same extent, as that Nation to which it is opposed, *viz.* the *Jews*. But all Jews, *Singula generum*, of what sex, condition, age soever, were within the Covenant, and therefore *all Nations* in the same manner were within the Covenant. S. *Paul* so
Rom. 11. 15, 16, 17. argues: The *Gentile* is engrafted as the *Jew*; but the *Jew* was engrafted with his children, and consequently the *Gentile*.

5. That this word μαθητεύσατε, rarely occurs in any Classique Heathen Author, if at all, and therefore must be taken in a Church-sense.

6. That

6. That this word in propriety of language, ſignifies, not to teach, but to make a diſciple, or bring under Church-diſcipline, or in a capacity to be taught, making this form of Baptiſm their Ceremony of receiving them.

7. Laſtly, that it is not ſo apt to render it *Teach* in this place, becauſe that duty is enjoyned in the following words. The ſenſe then will run far eaſier thus, Go, and enter into your School all Nations by Baptiſm; and all that are ſo brought and received, inſtruct and inſtitute them in the Chriſtian Faith. Which interpretation may be juſtified by that parallel place, *Joh.* 4. 1. *The Phariſees heard that Jeſus made more diſciples and baptized, than John:* Where, to make diſciples, and baptize is all one with the phraſe here μαθητευσατε βαπτιζοντες, and preſuppoſeth not any precedent inſtruction, but rather as a ſubſequent.

Let then this Commiſſion to the Apoſtles have its full extent, let παντα τα εθνη, *all Nations* take in, as it uſually doth, all of every Nation: and muſt (for otherwiſe the oppoſition will be lame and imperfect) Men and children among the *Gentiles*, as it did men and children among the *Jews*. Interpret μαθητευσατε in his proper and genuine ſignification, which is to diſciple, or enter into a School to be taught (which alſo beſt agrees with the ſcope of the Text) when the Scholar ſo admitted ſhall be capable of teaching, and then the ſenſe of the Commiſſion will be this: Go forth, and make not the *Jews* only, as by vertue of the former Commiſſion, your diſciples; but the *Gentiles*, and their families, your diſciples alſo; and upon their conceſſion baptize them, and teach them to keep whatſoever I have commanded.

And that this was the Apoſtles ſenſe of Chriſts words and opinion of his inſtitution, will appear two manner of ways.

1. Firſt, by one conſiderable remain or footſtep of it in S. *Pauls* Epiſtle to the *Corinthians*, 1 Cor. 7. 14. *Elſe were your children unclean, but now they are holy*; which word, being not poſſible to be underſtood in that place of inherent holineſs, muſt be underſtood of relative, that is, *holy*, as they

they stand in relation to their admission into the Church by Baptism. 2. Then again ἀκάθαρτα, *unclean*, is in S. *Peters* sense, such who might not be received into the Church: Act. 10. 14. and then ἅγια, *holy*, which is such as are opposed to it, must necessarily signifie those children who may be admitted. 3. Lastly, were not this the importance of that place, there were no priviledge imaginable, no Sanctity which could be attributed to the Infants of Christians, which could not belong to the Infants of Heathens also; which yet is affirmed of the one, and denied of the other, by the Apostle.

2. The perpetual and uninterrupted practice of the primitive Church, even from the Apostles time; To which the most ancient Fathers give an ample Testimony, whose evidence because it is fully set down by that walking Library D. *Hammond* in his Tract of Baptizing of Infants, à Sect. 39, *ad* 57. I will therefore spare the transcription. In brief only, One delivers, that Infants are thought worthy of Baptism: Another, that they are born again to God: A third, that they are Candidates of Sanctity, and holy by the prerogative of their birth: A fourth, appointed God-fathers: A fifth, that according to the custom of the Church, Baptism is given to Infants, and affirms it to be an Apostolical Tradition; so doth another: A sixth commands, Baptize your little ones: A seventh, As to the case of Infants which thou saidst were not to be baptized——it was far otherwise determined by all in our Council; we all judged, that the mercy and grace of God was to be denied to none, that was born of men.

Justin Martyr. Irenæus, Tert. Hyginus, Origen. Dionys. Areop.

Cyprian. Clem. Rom.

De Baptismo cont. Donatist, *l.* 4. *c.* 24. And he concludes with *Augustines* testimony, which is full and very observable, *Nemo nobis subsurret*, &c. Let no man whisper to us other Doctrines. This the Church hath always had, always retained; this it hath received from the faith of the Predecessours; this it keeps perseveringly to the end: and upon it delivers that known rule, *Quod universa tenet Ecclesia, nec Conciliis institutum, sed semper retentum est, non nisi authoritate Apostolicâ traditum rectissime creditur*, That which the universal Church maintains, and was

was not inſtituted by Councils, but always continued, is moſt rightly believed to be delivered by the Apoſtles authority.

3. And methinks this is highly conſonant to reaſon: for were it otherwiſe, the Apoſtles Commiſſion would be ſhorter under the Goſpel, than the Command for Circumciſion under the Law. That would be for the whole Nation, children, and all: This to part of Nations, and ſo all ſhould not be all. The promiſe made to the *Jew and his ſeed* ſo ſoon as born; The promiſe made to the *Gentile and his ſeed*, after he is at age: A *Jewiſh child*, made a Covenanter whether he actually believe or no: a *Chriſtian* caſt aſide till he can make it appear, that he believes and repents. It behoves them to ſhew ſome diſparity in the infant Jew, and the infant Chriſtian, leſt they faſten upon the Almighty, in the reception to the ſame Covenant, προσωπολημψιαν reſpect of perſons, which I know they dare not. And this would be thought on alſo, what a diſcouragement this had been to the Jew to turn Chriſtian, if with the Father, the Child ſhould not have been admitted to the Covenant, and have a right to the Seal, which in his Judaiſm he had, and ſo the Child be in worſe caſe under *Chriſt*, than he was under *Moſes*.

Be it that we find no mention in Scripture of any child baptized, can any man thence rationally conclude, that none was? How many matters of fact were done by the Apoſtles, of which thoſe ſacred Oracles are wholly ſilent? Who ever read in Scripture that any woman ever received the Euchariſt? and yet he would be thought a man of a ſhort diſcourſe, who would thence collect, that none of the female ſex were in the Apoſtles days admitted to the Lords Supper.

But the Anſwer that will fully ſatisfie this ſcruple, is this, Though an argument, drawn negatively from Scripture *in Credendis*, in things to be believed as Articles neceſſary to ſalvation, is of great force: yet *in Agendis*, in many things to be done by Chriſtians (as among other this one of Baptizing Infants) it is very weak. This may not be be-

lieved, becauſe not written, is true, and of great ſtrength: This may not be done, becauſe it is not written, that ever it was done; is very fallacious, and concludes not.

To knit up all, Thoſe who are of years are bound to make a profeſſion of their Faith, and Repentance; to be taught the truth of this myſtery, and not to be admitted to Baptiſm without it; for being of age, and of their own choice and deſire to be made members of a Church, good reaſon it is they ſhould oblige themſelves to the conditions made known unto them. But for thoſe who deſire it not, nor can deſire it through an unavoidable deficiency, yet have a right to it, becauſe they are the *children of believing parents*, (*for, if the root be holy, ſo are the branches*, and again, *your children are holy*) charity requires that others deſire it for them. Theſe have been taught, and known on what conditions they are to be entred. Theſe know that Chriſt *commanded little Children to be brought unto him*. Theſe know that *He laid his hands upon them, and bleſſed them*, and therefore they earneſtly believe that he will embrace them in the arms of his mercy, and give unto them everlaſting life: and therefore in this faith and confidence they engage for them *.

Rom. 11. 16.
1 Cor. 7. 14.

* Ἀξιοῦνται δὲ τῶν διὰ Βαπτίσματος ἀγαθῶν τὰ βέλτιον, τῇ πίστει τῶν προσιόντων αὐτὰ τῷ Βαπτίσματι. q. 56. Juſtin. Martyr. *reſp. ad Orthod.* Children are allowed to enjoy the good things that come by Baptiſm, by the faith of thoſe who bring them to Baptiſm.

Yea, but will the faith of the Surety, any way benefit the infant? Yes it may, ſo far as it is intended: that is, to make the infant by Baptiſm to be received into the Congregation of Chriſts flock, and to give him a right to the Promiſes of the Covenant. Did not the faith of the *Centurion*, *a* that came to Chriſt for his ſervant, effect a cure upon the ſick man? Did not the faith of thoſe, that let down *b* the bedrid-man through the tiles, move our Saviour to *c* cure him? Did not the faith of the woman of *Canaan*, that came to our Saviour for her little Daughter, work compaſſion in him, and out of compaſſion, to heal her? Say then no more, but the faith and charity of one may be powerful with God for another; eſpecially when we are encouraged to it, as in this caſe we are, by his own words, d *Suffer little Children to come unto me, for of ſuch is the kingdom of God*. In the Faith of the Church grounded upon

a Mat. 8. 5.
b Mat. 2. 5.
c Mat. 15. 28.
d Mar. 10. 14.

Gods

Gods Covenant the child is preſented, and no ſober man can doubt, but it will be accepted by him.

In which, becauſe they, and thoſe who contract for them, are by interpretation but as one perſon, the conditions agreed upon bind them no leſs, than if it had been their own act, if they mean to have any benefit by the contract or engagement: Which is the next point.

2. *They are bound to perform the vow and promiſe when they come to age.*

Repentance is a firm reſolution of amendment of life; Faith an apprehenſion of Gods promiſes: For the performance of which the Sureties engage; but not abſolutely that the child ſhall do it, for that is beyond their power to undertake: But conditionally, that he ſhall do it, or elſe have no benefit by their Engagement.

When he comes to age then, or years of diſcretion, he is to be put in mind, what a ſolemn vow, promiſe, and profeſſion his Sureties have made to God for him, and then he is put to his choice, whether he will ſtand to them, or reject them: no otherwiſe than thoſe, who are married being children, have a choice when they come to years, whether that contract made by their friends, or parents ſhall bind them; ſtand a ratified marriage or no.

1. If they will diſclaim, and renounce, they may: But withal then they muſt know, that they diſclaim and renounce all right, title, claim, or intereſt in the Promiſes of Chriſt, they caſt him off, tread his blood under foot as an unholy thing, muſt not expect any ſtrength from Chriſt againſt temptations, and ſo are left in the power of all ſin, and villany: In a word, they renounce a pardon of ſin, and the claim they might have to an inheritance in heaven.

2. But if they give their conſent, and allow of what their Sureties did undertake (which is ſuppoſed) then they ſtand obliged and bound actually to repent, and believe, to obey Gods Commandments, and lead a Chriſtian life in righteouſneſs and holineſs. For he that doth other-

wise breaks his vow, perjures himself, forfeits his pardon, makes his prayers and whole service of no acceptance, is a vassal and a slave to his own corruptions, being destitute and deprived of that strength by which he should strive against them, and conquer them.

All which sad considerations, I doubt not, will so far work upon a man, who hath the use of reason, that, as he cannot chuse but confess it a great Act of charity in his friends, so early to engage for him in so beneficial an Indenture: so also, to acknowledge that he is bound to stand to their engagement, and to observe the conditions of it through his whole life.

Of the Sacrament of the Lords Supper, or the Eucharist.

Quest. WHy was the Sacrament of the Lords Supper ordained?

Luk. 22. 19. 1 Cor. 11. 24. Answ. *For the continual remembrance of the Sacrifice of the death of Christ, and the benefits we receive thereby.*

In which answer we have these Conclusions.

1. That Christ *died* for our sins.
2. That this his *death* was a *Sacrifice.*
3. That this *Sacrament* was ordained for a continual *Commemoration,*
   1. *Of the death of Christ.*
   2. *Of the benefits we receive thereby.*

1. *That Christ died for our sins.*

This proposition is the constant assertion of the Scriptures, and needs no further proof, *Isa.* 53. *Who his own self bare our sins in his body on the tree,* 1 Pet. 2. 24. With infinite other places. Sin is either committed as by *Adam,* and the Angels that fell; or inherited, as by us, and all *Adams* posterity; or assumed, as by Christ: and this way only *he was made sin for us:* Not that he committed any sin, for he was

a Act. 3. 14. that a *just one*; nor that he inherited or contracted any, for

b Luk. 1. 35. b he was conceived of the Holy Ghost; but pleased he was

c to

a to ſtand in the place of ſinners, and to take upon him the iniquity of us all, that ſo the juſtice of God might take its courſe and proceed againſt him for us. Which juſtice becauſe it could not be ſatisfied without blood; *for without d ſhedding of blood there is no remiſſion*: he was willing to *e* humble *himſelf to death, even the death of the Croſs* for us.

c Iſa. 53. 6.

d Heb. 9. 22.
e Phil. 2. 8.

2. *That this his death was a Sacrifice.*

And this death muſt be a *Sacrifice, He made his Soul a a Sacrifice for ſin*: and this was typed out by the old legal Sacrifices. Theſe were of two ſorts, either εὐχαριστικὰ, of praiſe or thankſgiving, of which I ſpeak not now: or elſe ἱλαστικὰ, or *b* propitiatory, or pacification, and ſuch was this of our *c* Saviour, a *propitiation for our ſins. A ſacrifice of a ſweet d ſmelling ſavour to God.*

a Heb. 9. 16, Iſa. 53. 10.

b Lev. 7. 11, 12.
c 1 Joh. 2. 2.
d Eph. 5. 2.

All the world lay under the curſe, *Gen.* 3. 17. All the goods of the world were not able to free man from the Curſe, Gold could not do it, nor the blood of beaſts, *e Heb.* 10. Not *ten thouſand rivers of oyl*: as for man, the Lord of theſe, his hand was too weak too: *for no man could redeem f his brother from death, nor make agreement to God for him.* This is a work that he muſt *let alone for ever.*

Gen. 2. 17.
e 1 Pet. 1. 18. Mic. 6. 6, 7.
f Pſal. 49. 7.

It muſt be the Son of God only, that muſt be the *Sacrifice*, *g* or elſe there could be no ſatisfaction; his blood, the *h* price, or elſe nothing bought; his life the ranſom, or elſe *i* nothing redeemed. But this Sacrifice being offered, his blood being ſhed, his life laid down, then there was *k* λύτρον, a full ranſom; then there was ἀντίλυτρον, a ſufficient commutation; then there was ἱλασμὸς, a pacification made *l* for the ſins of the whole world. His perſon was the only *m* ſacrifice that God would accept: His blood the only *n* price, that God would eſteem; His death the ſole ranſom, *o* that God would receive for the tranſgreſſors.

g Eph. 5. 2.
h 1 Cor. 6. 20.
i 1 Tim. 2. 6.
k Mat. 20. 28.
l Rom. 3. 25. 1 Joh. 2. 2.
m 1 Pet. 2. 24.
n 1 Pet. 1. 19.
o Heb. 9. 15.

3. *That this Sacrament was ordained for a continual remembrance.*

This was a favour that would never be forgotten; and that we ſhould never forget it, he was pleaſed immediately

ly before his death to ordain this Sacrament with this *Item*, Luk. 22. 19. *Do this in remembrance of me.* And the Apostle puts us in mind, that *So oft as we eat of this bread, and drink of this cup,* 1 Cor. 11. 24. *we shew forth the Lords death.* For that is the first end.

1. *To be a remembrance of his death.*

For here we have Christ crucified before our eyes, represented lively before us as upon the Cross: While as the signs of his blessed body and blood being sundred the one of them from the other, the one is broken and the other poured out; remembring us how his sacred body was broken with the crown of thorns, the scourges, the nails, the spear: how out of his wounded hands, feet, head, and side there issued a stream of blood. This he intended by his institution that we should first remember. The other is

Mat. 27. Mark 13. Luk. 22. Joh. 18.

2. *The benefits we receive thereby: viz.* By his Death.

In his flesh, sin was condemned, which S. *Paul* calls *a* ἀθέτησιν, S. *John* λύσιν, the destroying, loosing, or taking *b* away sin by the *Sacrifice* of himself once offered: which contains in it these particulars;

a b Heb. 9. 26, 28.

1. *c* The remove of the guilt. *The blood of Jesus Christ purgeth us.*

c 1 Joh. 1. 7.

2. *d* The discharge from the sting. *There is no condemnation.*

d Rom. 8. 1.

3. *e* The weakning of the power. *The blood of Jesus Christ purgeth our consciences from dead works.*

e Heb. 9. 14.

4. *f* Reconciliation. *For we are by his blood reconciled to God.*

f Col. 1. 21, 22.

5. Eternal Redemption, *Eph.* 1. 7, 14.

6. Liberty to enter heaven. *By the blood of Jesus Christ, we may be bold to enter the holy place, by a new and living way, which is his flesh,* Heb. 10. 19, 20.

But of these I have spoken at large in the Creed.

Quest. What is the outward part or sign of the Lords Supper?

Answ.

Anſw. *Bread and Wine which the Lord hath commanded to be received.*

Bread and Wine.

As in Baptiſm water was the outward element, ſo in this Sacrament is bread and wine; the bread repreſents his body, and the wine his blood: and there be who think, that our Saviour made choice of theſe, for that theſe, being the chief of our corporal preſervatives, are fitteſt to ſet forth our ſpiritual nouriſhment: but this I neither affirm, nor deny. That which is more material to know, is the change of theſe, which is wholly Sacramental, not in ſubſtance, but in uſe. For they remain bread and wine ſtill, ſuch as before in nature: but conſecrate and ſet apart to repreſent our Saviours Paſſion, and exhibit and ſeal to a worthy receiver the benefits of that Paſſion.

Great Diſputes there are how Chriſt is in the Sacrament. Some conceive, that for his preſence there, it is neceſſary that Chriſt be incorporated with the Sacramental elements. Others, that the bread and wine are changed into his very body. Others, who deny the ſubſtantial change, yet acknowledge his preſence, expreſs their meaning in different terms, thus: Corporally and ſubſtantially ſay ſome; Sacramentally, ſay other; Typically and figuratively, ſay a third; Spiritually, ſay a fourth; Really, ſay the laſt. Conſubſtan. Tranſubſtan.

Mr. *Hookers* judgment to me in this difference of opinions ſeems very pious, that ſince that all are agreed that Chriſt is there, and ſeals his promiſes to a worthy receiver, and the queſtion is only *de modo*, of the manner how he is there, that diſputes and debates, enemies to piety, and abatements to devotion, be ſuffered to take their reſt, *&c.* What theſe elements are in themſelves it skills not: it is enough that to me, who take them, they are the body and blood of Chriſt: His promiſe in witneſs hereof ſufficeth, his word he knoweth which way to accompliſh; Why ſhould any cogitation poſſeſs the mind of a faithful Communicant, but this? O my God, thou art true! O my ſoul thou art happy; *Eccl. pol. lib.* 5. *ſect.* 67.

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Yet

Yet I will venture to bring my pitcher, and try if that cool water may not allay the flame. My intention is to put the faireſt interpretation upon different expreſſions, and ſo reconcile exaſperated brethren.

That the Sacrament is in the predicament of Relation, will be, I doubt not, eaſily granted me; and under that logical notion, I would thus define the Euchariſt.

The Euchariſt is a Sacrament inſtituted by Chriſt under the elements of bread and wine, to repreſent, exhibit, and ſeal the Paſſion of Chriſt and the benefits thereof to a worthy communicant. In which definition we meet with all thoſe things that are neceſſary to ſet forth the nature of a Relation. Which are two: The *Material* part, is the ſubject, or the oppoſite, in which the *Relatum* and *Correlatum* do exiſt. The *Formal* part conſiſts *in Fundamento & Termino*. The foundation ſhall ſupply the place of the efficient cauſe. The *Terminus*, the end, in abſolute Accidents. To apply this.

1. The *Material* part here is the bread and wine.

2. The *Relatum*, that reſpect Chriſts body hath to the bread: and the *Correlatum*, that reſpect that the bread again hath to Chriſts body.

3. The foundation is the inſtitution of Chriſt; for naturally theſe elements ſignifie it not, Chriſt was the efficient cauſe or the author of it. The Relation is from him.

4. The *Terminus* or end is evident, to repreſent, exhibit, ſeal, *&c.*

And thus all the words uſed by Divines in the explication of this myſtery may receive a candid interpretation, except that of *Rome*.

1. That Chriſt is in the Sacrament corporally, Subſtantially, and perhaps Conſubſtantially may have a reſpect to the ſubject or *Suppoſite* of the *Relatum* and *Correlatum*, their meaning being no more than that he is there under the forms of bread and wine, not changed in ſubſtance, but in uſe; as it is in other Relations: As for example, betwixt a father and ſon:

who

who though they relate to each other, yet they remain two distinct substances, and the same they were.

2. Sacramentally, will point out the Foundation or efficient cause: for therefore it is a Sacrament, because Christ ordained it, and appointed the signs to have this Relation.

3. Typically and figuratively, will direct us to the first end, which is to Represent, but this is not *finis ultimus*.

4. Spiritually will put us in mind of the second end, which is to exhibit; for to the soul and spirit the grace is exhibited, not to the body.

5. Really, puts us in mind of the last end, to Seal: and such a real presence must be admitted, or else the Communicant receives nothing.

Christ is said to be present four manner of ways.

1. Divinely, as God, and so he is present in all places, *Psal.* 139. 7. *Whither shall I flie from thy presence? I the Lord fill Heaven and earth*, Jer. 23. 24.

2. Spiritually, and so he is present in the heart of true believers, *Eph.* 3. 17. *Christ dwells in our hearts by faith.*

3. Sacramentally, and so is he present in the Sacrament, because he hath ordained the Sacrament to represent, and communicate Christs death unto us, 1 *Cor.* 10. 16, 17. *The cup of blessing which we bless, is it not the communication of the blood of Christ?* &c.

4. Corporally; so present in *Judea* in the days of his flesh.

And as the word presence, so the word really, is diversly taken: for sometimes,

1. It is opposed to that which is feigned, and is but imaginary, and imports as much as *Truly*.

2. It is opposed to that which is meerly figurative, and barely representative, and imports as much as *effectually*.

3. It is opposed to that which is spiritual, and imports as much as *Corporally* or *Bodily*.

We then believe Christ to be present in the Eucharist divinely after a special manner, Spiritually in the hearts of the Communicants, Sacramentally or relatively in the elements. And this presence of his is *real*, in the two former acceptions of *real*, but not in the last, for he is *truly* and *effectually* there present, though not *corporally*, *bodily*, *carnally*, *locally*.

As for the Papists Transubstantiation, it can have no place at all, except *in Supposito* or *materiali*. And it is most absurd to say, that the *Suppositum Relati* is turned into the *Suppositum Correlati*. In other Relations it is not, and why then in this? We know that the Father becomes not the Identical substance of the Son, nor the Son of the Father, the husband of the wife, nor the wife of the husband. They remain distinct substances as before. Adde to this, that this fiction of Transubstantiation, besides that it contradicts the confessed Rules of Arts and Reason, clearly takes away the Relation, and the Essence of a Sacrament. For upon this corporal change, what becomes of the Sign? for if this were true, it were the very thing signified, and then the *Signum* and *Signatum* would be all one; which overthrows the definition.

I am of opinion, that it was the hard hap of the Church of *Rome* to rise up in the defence of this errour: Should the Protestants have done it, they would have hissed them out of the School; and now their learned Jesuits are obstinate in it, to maintain their Churches infallibility. And the ground of my conjecture is that counsel, which Cardinal *Carpi* gave the Pope, enclining to have granted what was then desired by some Princes and States, as Service in the vulgar tongue, the marriages of Priests, and the Communion in both kinds: The sum whereof was, though these things desired, were in themselves matters of no great moment, yet upon the concession of them the Hereticks would infer, that the Chair had erred in her injunctions and constitutions, and then all was gone.

Conc. Trident.

It is not Religion then, but Policy that upholds it, together with the child that is descended from it, the *Chimera*

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of *Thomas* brain, Concomitancy: upon which fiction they mutilate this Sacrament, and deny the cup to the people. Against which Sacriledge, our Catechism protests in the following words.

2. *Which the Lord hath commanded to be received.*

His command is extant, *Drink ye all of this*, and *Mark*, 14. *They all drank of it.* As the Lord asked the King of *Tyre* in derision, *Art thou wiser than Daniel?* So may we ask them, Are ye wiser than Christ, will you dare to amend his institution? And if they reply, that all there were Priests, I rejoyn; Mat. 26. 27. Ezek. 28. 3.

1. That it rests upon them to prove it, for it may be well doubted, whether they were so or no as yet. For the Apostles had the promise only of the Keys. *Dabo tibi claves Cæli*, To thee will I give the Keys; in the future tense. Actually they were not given, till they had their mission and commission, *Joh.* 20, 21, 22, 23. which was after the Institution. It is probable then they were not the Fathers of the Clergy before. Mat. 16. 19.

2. That by this argument the bread may as well be taken away from all, but disciples too; and so the Laity should have no right to any part of the Sacrament.

3. That the practice of the ancient Church, which is the best rule to explicate any such difficulty, is a clear proof that the cup belongs to the people. For they then received it.

The testimonies are infinite for it. But I shall content my self with that plain confession, which is extant in the Council of *Constance* to their eternal shame. *Vid.* Chemnit. *examen Concil. Trid. sess.* 5. *Can.* 1, 2, 3. *Conc. Const. sess.* 13.

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faithful under both kinds; yet this custom, to avoid some dangers and scandals, is reasonably introduced, that it should be received by the Priests in both kinds, and by the Laicks only in one kind, *&c.*

They confess the primitive Church received in both kinds; yet to avoid I know not what scandals, they decree otherwise, and in the same act brand with the name of heresie those who oppose their determination. And command under the pain of Excommunication, that no Priest presume to administer the Sacrament to the people under the *species* of bread and wine.

4. They should do well to reconcile those two Decrees, the first of their Pope *Gelasius*. The other of their late Council of *Trent*. *Gelasius* the Pope saith, *b* We find, that some, a portion only of the sacred Body being taken, do abstain from the Chalice of the sacred Blood. Who (without doubt, because I know not by what superstition being taught they are obliged) let them either receive the entire Sacrament, or be kept from the whole, because the division of one, and the same mystery cannot be without sacriledge.

De conf. dist. 2. cap.

b Comperimus quod quidam sumpta tantummodo corporis sacri portione, à calice sacri cruoris abstineant: Qui (proculdubio, quoniam nescio qua superstitione docentur, a strictis) aut integra Sacramenta percipiant, aut ab integris arceantur, quod divisio unius ejusdemq; mysterii sine grandi non sit sacrilegio. So *Gelasius*.

But the Fathers of *Trent* are of another mind, and they magisterially decree:

Conc. Trident. *Sess. 5. Can. 1.*

c If any man shall say, that all and every faithful Christian, by the precept of God, or necessity of Salvation, ought to receive both *species* of the Eucharist, let him be *Anathema*.

c Si quis dixerit ex Dei præcepto vel de necessitate salutis esse, omnes & singulos Christi fideles, utramq; speciem Eucharistiæ sumere debere, Anathema sit.

In this contrariety, which way, I pray, should the poor people turn? The Pope saith plainly, that it is superstition to conceive the receipt of the bread sufficient; and sacriledge to divide the mystery; and commands that men abstain from both, or receive both together. The Coun-

cil

cil curse all those, that say, There is a precept of God to receive in both kinds, or that it is necessary to Salvation: If you follow the Council, the Pope shall condemn you; if you follow the Pope, the Council hath anathematiz'd you. The people can rest themselves upon nothing but Christs command, *Drink you all of this*, when those that lead them are thus divided.

5. Lastly, This mutilation takes away one of the principal ends of this Sacrament: *viz.* The commemoration of Christs passion, for to have the blood within the body is no sign that it was shed, the pouring forth of the wine doth it far more to the life. Whereas our Saviour ordained both elements to be distributed severally; that it might not only be preached to our ears, but represented to our eyes, how his blessed body and blood were separated for our sins.

Quest. What is the inward part, or thing signified?

Answ. *The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lords Supper.*

Of this answer there be two parts:

1. That the *body and blood of Christ* are signified by those signs.

2. *That the body and blood of Christ, are verily and indeed taken and received by the faithful in the Lords Supper.*

1. The first is out of question, and shewed sufficiently before: yet both must be conceived with his proper Attribute. The body with crucifixion. The blood with effusion. The *Body* as *given* for us, *Luke* 22. 19. The *Blood*, as *shed* for us, *Mat.* 26. 28. Without which reflexion they will have little comfort and heart in them. Christs flesh and blood are the true cause of eternal life, which yet they are not by the bare force of their own substance, but through the dignity and worth of his person, which offered them up by way of Sacrifice, for the life of the whole world; of which Sacrifice we have in this Sacrament a lively representation and memorial.

2. *That*

2. *That the body and blood of Christ are verily and indeed taken and received by the Faithful.*

But this is not all, for what is here represented, is verily and indeed taken and received. It is on all hands confessed, that in this Sacrament there is a true and real participation of Christ, who thereby imparts himself, even his whole entire person, as a mystical head, unto every soul that receives him, and that every receiver doth thereby incorporate, and unite himself to Christ as a mystical member of him, and of them also, whom he acknowledgeth to be his own. This though mystically, yet it is truly; though invisibly, yet it is really done. Of this S. *Paul* assures us: *The cup of blessing which we bless, is it not κοινωνία, the communion,* or rather, *Communication, of the blood of Christ? The bread which we break, is it not the Communion of the body of Christ?* 'Tis as if the Apostle had said, Know you not this, that the breaking, taking, eating this bread, the pouring forth, taking and drinking this wine, is the real Communication of the body and blood of Christ to you? A question figured by a Negative is equivalent to a quick affirmative. Is it not? Is somewhat more than, It is. This then the Apostle intends to assert, and assure a worthy Communicant, that, as verily as he eats the bread with his mouth, and takes down the wine, so verily God in Heaven bestows on him, and communicates unto him the body and blood of his Saviour, and the benefits of that body and blood, which in two words are Pardon and Grace.

Eph. 5. 23, 30, 32.

1 Cor. 10. 16, 17.

But because the Sacrament in it self being a corruptible and earthly substance must needs be thought an unlikely instrument to work so admirable effects in man, we altogether are to rest upon the strength of his glorious power and goodness, who is able, and will bring to pass, that the bread and wine which he giveth us shall be truly the thing he promiseth. This is an act of faith, which is required in every one that really means to partake of the benefit; and therefore the Catechism warily adds, that it must be taken and received.

3. *By*

3. *By the Faithful.*

Christs death in the Sacrament is offered to all, but it is effectual only to believers; *Joh.* 1. 12. *As many as received him, to them he gave power to become the sons of God, even to them that believe in his Name.* Were the oral or outward manducation only necessary, then no question the presenting our selves only at his Table, the taking and eating were sufficient: but when it is a *Spiritual* banquet, and *Sacramental* nourishment, that we are to receive there; if ever we intend to make it food of life, it must be digested by Faith. Through Faith it was the Fathers did ἀσπάζεσθαι salute with reverence, and embrace the promises; and the same way we are to have comfort by them. The reason is, because whatsoever Christ hath done already, or hath promised hereafter to do for us, are to us as never done, as never to be done, till we believe them: that which gives them a being, and makes them present and existent to us, is our Faith: as is shewed in the beginning of this Exposition when I spoke of Faith.

Heb. 11. 13.

Heb. 11. 1.

In the midst of that Sermon our Saviour preached at *Capernaum*, our Saviour delivers this position, *Joh.* 6. 57. *Verily, verily, I say unto you, he that believeth in me hath everlasting life.* Then it follows, *That he was the bread that came down from Heaven*, vers. 50. *That this bread was his flesh*, vers. 51. And then, *vers.* 53. he adds with a strong asseveration, *Except ye eat the flesh of the Son of man, and drink his blood, you have no life in you.*

With which assertion many of his Disciples were offended, and murmured at it. For satisfaction then, he tells them, *vers.* 63. *It is the Spirit quickneth, the flesh profiteth nothing: The words that I speak unto you, they are spirit, and they are life.* They had not a literal, they had a Spiritual sense; and he that would make them life unto him, must so understand them, believe that he was that heavenly Manna, and by Faith eat his flesh, and drink his blood; for otherwise they would be of no effect, as appears by the close, *vers.* 64. *There are some of you that believe not*: believe

not

not that I am the bread of life, believe not that I am the bread that came down from Heaven, believe not that the bread I will give is my flesh: and neither this bread, nor this my flesh can quicken such a man, because of his unbelief. Heb. 2. 19, 20. Evident then it is, that the body and blood of Christ are taken and received to effect, only by the faithful.

Farther yet, our Saviour at the institution of this Sacrament acquaints us, *This is my body, which is given for you, this is my blood, which is shed for you.* Luk. 22. 16, 29. Not simply his body, not simply his blood, but given and shed; not that only, but for you, and many more. This gift and effusion are Acts done and past many years since, and that the Son of God cloathed with the flesh of man, should be so prodigal of his blood, and free and merciful in his gift, is beyond the apprehension of man, and the reach of reason. What is it then, that may perswade us that such a thing so many years ago was done; that so merciful, so wonderful a kindness was done for men in general, that were ungodly, enemies, sinners; for us in particular, that were of these ungodly enemies, and as great and obstinate as any sinners: except our Faith? The Scriptures have fully expressed it, truth hath spoken it, and therefore we believe it. Rom. 5. 5, 6, 7, 8, 9, 10.

Which strange, unexpected, unheard of mercy, it pleased him to represent, exhibit and secure to us by his institution of this Sacrament, and to command, that it be continued in his Church *in perpetuam rei memoriam*, to be an eternal memorial of his good will. To all which, Faith alone can give life and an interest. For this we believe too, and in confidence thereof approach and take this body and this blood, being assured that by these symbols we receive all Christ. Out of which it is as clear as the Sun, that this Sacrament is received by, and only by the faithful. Unbelievers may receive *panem Domini*, the bread of the Lord: Believers only *panem Dominum*, that Bread which is the Lord. *August.*

Q. What are the Benefits, wherof we are partakers therby?

Answ. *The strengthning and refreshing our souls by the body and blood of Christ, as our bodies are by the bread and wine.*

Two great Benefits there are, which a worthy Communicant

nicant receives from the Sacrament, 1. Strength, 2. Refreshing. To express which, it was ordained in those elements which have those effects in the life of man.

1. The first is bread, that serves to strengthen the body, being indeed the staff of life, which being taken out of our hand, the body fails, and falls, decays, pines away, and winders to nothing. Psal. 104. 15.

2. The other is wine, that is of great use to cheer the heart and make it glad, and this is therefore will'd to be administred to those that mourn, and are oppress with grief; it is also good against thirst, it searcheth and cleanseth wounds, and helps infirmities. Strength is from bread. Cheerfulness and refreshing from wine. Judg. 9. 13. Psal. 104. 15. 1 Tim. 5. 23. Luc. 10. 34.

In these it pleased our Saviour to institute this holy Sacrament, to shew that the same effect is wrought in the inner man by the holy mysteries, that is in the outward by these elements. That here our heart is established by grace, and our souls with strength, and our conscience made light and cheerful that it faint not, but evermore rejoyce in his holy comfort. To insist on these a little. Heb. 13 9.

1. *Strengthning.*

O taste and see how gracious the Lord is: for to say, Receive my body, is as if he had said, Receive the holy Ghost, that is, the graces of the holy Ghost. And this grace to the soul, is what bread that staff of life is to the body, which I shall set down in the words of that pious and prudent Divine learned Doctor *Hammond*. We can do nothing that is in order to spiritual life, but fall into sin, custom of sin, which is the putrefaction of the soul, and so to eternal death, without grace: For having forfeited that stock that God gave us in Paradise, we have none of this kind left, but what Christ by his death purchased for us: by that great dear bargain there is come into the Church a new stock and staple of Grace, and strength for every one that shall ask it importunately, receive it watchfully, and make use of it diligently: *For to every one that hath it shall be given*; given in that measure, which, though it will not ena- Pract. Cat. sect. 3.

ble any man, to live without ſinning, yet it will enable him to reſiſt ſin, and to ſerve God in ſo holy and righteous a way with a ſincere heart, and ſo to perſevere in it, that he will accept it.

Now the conduit in this grace is the Sacrament; for by it Chriſt intended it ſhould be conveyed to us; by it we are fortified againſt the aſſaults of Satan, in the power of Chriſts death we fight and conquer: For who, having the death of Chriſt for ſin, lively preſented unto him, as it is here, will yield baſely to that ſin, that crucified his Saviour? Rather he will often put on his armour, defie his enemy, ſtand up, and fight till he hath deſtroyed him. To encourage him againſt the attempts and blows of his adverſary, he hath from hence ſecurity, *Non inermes & nudi relinquimur, ſed protectione ſanguinis & corporis Chriſti munimur.* We are not left naked and unarm'd, but we are wall'd about with the protection of the body and blood of Chriſt, ſo that now, *Tanquam leones ignem ſpirantes, ab illâ mensâ recedimus factii diabolo terribiles,* they are the words of *Chryſoſtom*, Triumphing upon this ſtrength, we depart from this Table as Lions breathing out fire, and are become terrible to the devil himſelf; For finding the power of Chriſt within us, he will be afraid to aſſault us.

Cyprian. Epiſt. 54.

Ad pop. Antioc. Hom. 61.

Rev. 6. 14.

Every worthy receiver hath waſhed his ſoul in the blood of the Lamb, and none but prophane men will that day pollute it. For a few hours you ſhall ſee men, *Holy, cautelous, devout, retired, not doing their own ways, not finding their own pleaſure, nor ſpeaking their own words.* Ask the reaſon, and the anſwer is ready, they have been at the Communion. Evident then it is, that this ſtrength of grace was received from thence. Did then but the like ſad and pious thoughts poſſeſs mens ſouls for the future, that doth upon that day; would they but continue and cooperate with that grace they then received, and confeſs the force of it by the effects, it could not be doubted, but their whole life would be more holy, their ways more righteous, they would never *crucifie Chriſt again*, who hath given them power, that they no more crucifie him, and to which if they

Iſa. 58. 13.

they be not wanting they ſhall no more crucifie him: For what merit, force, virtue ſoever there is in his ſacrificed body and blood, we freely, fully and wholly have it imparted by this Sacrament.

Now if it be demanded, how ſo ſmall a piece of bread, or a ſpoonful of wine can produce this effect; The anſwer is eaſie, that it proceeds not from the Elements, but from the will and power of Chriſt, who ordained theſe to be means and inſtruments for that end. They remain in ſubſtance what they were; but in relation to him are more. It is ſpiritual bread, and ſpiritual wine, ſo called, not ſo much becauſe ſpiritually received, but becauſe being ſo received, it cauſes us to receive the Spirit, and *by the power of the Spirit, a man may be inabled to do all things.* Phil. 4. 13.

2. *Refreſhing.*

The Sacrament is a corroborative, and gives ſtrength, but that is not the ſole benefit, it is a Refreſhing alſo, as is well ſignified by wine, by which he that pants for thirſt hath his inward flame quenched; by which he that hath any indiſpoſition of body, hath his infirmity ſearched, and eaſed. Both may be refreſhed, cheered, gladded and cured by it. Pſal. 42. 1, 2. Pſal. 38. 4. Luc. 10. 30. Pſal. 38. 5.

A man, ſcorch'd with the ſenſe of Gods wrath, is a thirſty ſoul; a conſcience, oppreſſed with the weight of ſin, feels truly the burden of it; a ſoul wounded with the darts of ſin, is the wounded man, and is ſenſible of the *ſtink and corruption, becauſe of his fooliſhneſs*: Every man is full of infirmities and weakneſſes, and is in pain for them. All theſe are broken-hearted, faint, diſquieted, and have a deſire to be refreſhed. Now, ſaith our Saviour, *Come unto me all ye that are weary and heavy laden, and I will refreſh you.* His free pardon and remiſſion, his ſpeaking peace to the unquiet conſcience, his ſaying, *Thy ſins are forgiven thee*, to the heavy loaden and ſin-ſick-wounded ſoul, is the greateſt refreſhment, the joyfulleſt tidings, the chearfulleſt cordial that can be adminiſtred. Luc. 4. 18. Mat. 11. 28. Rom. 3. 24. Iſa. 57. 19. Luc. 7. 47, 48.

And this he is pleaſed to adminiſter in this cup, in which is this cheerful wine, *His blood, which was ſhed for many, for the remiſſion of ſins*, Mat. 26. 28. Bring the ſcorched and thirſty ſoul to this fountain, and it will refreſh and cool his heat: Bring the burdened conſcience to this blood, and it will unload him: Bring the wounded man to this wine, and it will ſearch and cure his ſores: all infirm ſinners to this cup, and it will refreſh them. In this blood there is an Artery by which the vital Spirit is convey'd, that will quicken, revive, and cheer up any fainting and dying ſoul.

'Tis not without reaſon that the wiſe Compoſers of our Liturgy have inſerted thoſe choice Texts at the Communion, and commended them with this Preface. Hear what comfortable words our *Saviour Chriſt* ſaith to all that turn to him.

Mat. 11. 28. Joh 3. 16. *Come unto me all ye, that travel and are heavy laden, and I will refreſh you. So God loved the world, that he gave his only begotten Son, to the end that all that believe in him, ſhould not periſh, but have everlaſting life.*

Hear alſo what S. *Paul* ſaith.

1 Tim. 1. 15. *This is a true ſaying, and worthy of all men to be received, that Jeſus Chriſt came into the world to ſave ſinners.*

Hear alſo what S. *John* ſaith.

If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins.

Here then is the right place for *Surſum corda*, Lift up your hearts. A form ſo ancient, and ſo uſual in moſt Liturgies. Sacerd. *Sancti Jacob. Liturg. Attollamus mentem & corda.* Let us lift up our mind and heart. Pop. *Dignum & juſtum eſt.* Sac. *Vere dignum & juſtum eſt.* It is meet and right. *Baſilii Litur. Surſum ſint mentes.* Let your minds be above.

Biblioth. patrum, Tom. 4.

Pop. *Sunt ad Dominum.* They are to the Lord.

Sac. *Gratias agamus.* Let us give thanks.

Moza-rabum. Pop. *Dignum & juſtum eſt.* Sac. *Æquum certe & juſtum.* Sac. *Aures ad Dominum.* R. *Habemus ad Dominum.* Sac. *Surſum corda.* R. *Levemus ad Dominum.* Chor. *Dignum & juſtum eſt.* S. *Dignum & juſtum eſt.*

Cypr.

Cyp. *de orat. Dominica. Surſum corda. Habemus ad Dominum.* And *Pammelius* in his Notes on the place, gives in divers other Teſtimonies for this form in uſe at the Sacrament. We have then trod in the ſteps of the Ancient, and with them ſuffered it to ſtand in its proper place.

For if ſo kind a call: *Come unto me*: if the manifeſtation of ſo great love: if a truth ſo greatly beneficial: if Jeſus that came into the world to ſave ſinners, to be an Advocate, to be a propitiation for ſins, cannot raiſe the heart, cannot refreſh the ſpirit of a weary and heavy laden ſoul and conſcience, nothing will.

It is therefore very meet and right, and our bounden duty to give thanks to God, that he ſo loved the world, that he ſent his Son into the world, that who ſo believes in him, ſhould not periſh, but have everlaſting life; and it is again as meet and right, and our bounden duty to give thanks to our Lord and Saviour Jeſus Chriſt, that he would give his body to be crucified, and his blood to be ſhed for us, and in a Sacrament to repreſent, and exhibit the merit thereof unto us.

A Sacrament from which we receive ſtrength and refreſhing: ſtrength to encounter ſin: and refreſhing, when oppreſſed by ſin: eaſe and remiſſion from the condemnation, and freedom and liberty from the dominion. In two words the benefits are Sanctification and Juſtification. For upon the grant of the pardon and remiſſion (without which there can be no refreſhing) we are juſtified, and upon the gift of this ſtrength we are ſanctified: we ariſe from villany to vertue, from death to life, from impurity to ſanctity; and if we improve this power of Grace, and proceed to purifie our ſelves by it, it will never leave us, nor forſake us, till it hath brought us to glory. Rom. 8. 2.

Queſt. What is required of them which come to the Lords Supper?

Anſw. *To examine themſelves, whether*

1. *They repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life.*

2. *Have a lively faith in Gods mercy through Chriſt.*

3. *With*

3. *With a thankeful remembrance of his death.*
4. *And be in charity with all men.*

They are to Examine.

The duty here enjoyned is examination, not enjoyned by the Church, but by S. *Paul*, 1 Cor. 11. 28. *Let a man Examine himself, and so let him eat of this bread, and drink of this cup.* The Apostles word is δοκιμαζέτω, let him prove, try, bring himself to the test and touch; which notes a diligent and exact enquiry, such as Lapidaries and Goldsmiths use, to find out true metal from counterfeit, good from bad.

And this *Examination* is necessary, so that it is not in our choice to do it, or to leave it undone. S. *Pauls* illative proves it. *Let a man examine himself, Therefore.* If he mean not to be in the case of the *Corinthians* to whom he writes, who for their irreverent, sinful, and disorderly approach were unworthy Communicants, and guilty of the body and blood of Christ, he must examine. Now the things about which he is to enquire are these.

1 Cor. 11. 29.

1. *Repentance.*

Both parts of this duty are here set down:

1. A sense, a sorrow, a confession of our former sin.
2. A stedfast purpose and resolution to lead a new life.

Ezek. 16. 6. Psal. 5. 5. Rev. 21. 27. Rom. 6. 23. Rom. 7. 24.

1. Sin defiles our persons, this pollution makes us odious in the eyes of God, excludes from Heaven, brings calamity upon us, and death both temporal, and eternal: of which, till a man be truly sensible, he will never be a true Penitent.

2. But upon a true conviction by his conscience, that this is his miserable condition, his soul will be humbled, sorrowful and contrite, cast down, and grieved, not only that he hath incurr'd this danger (for that is but Attrition) but heavy and sad, that he provoked so good a God, so compassionate a Father, so gracious a Redeemer, so blessed a Sanctifier; and this is truly Contrition.

3. And

3. And upon this compunction and contrition, he will fall to confess and acknowledge his sin, in the humblest manner. He will be his own accuser, and draw a full inditement against himself: Enumerate to God all his known sins, and aggravate them against himself with all the heightning circumstances: As for those he knows not, he will beg pardon in some such form. *O cleanse thou me from my secret faults. Lord, be merciful to me a sinner.* Psal. 32. 5. 1 Joh. 1. 9. Psal. 19. 12. Luke 18. 13.

4. But the penitents work is not yet done, the greatest is yet behind, which is *a stedfast purpose and resolution to lead a new life.*

1. This must certainly be in a Communicant, for he that brings to this holy Table a purpose, and intent to continue in his sin, comes in his sin somewhat like *Judas*, that came and received, and yet continued his purpose to betray his Master. Before then we approach, there must be a vow of a new life, an abjuration of all our former evil ways, and a full and stedfast resolution against them. Joh. 13. 30.

2. And this resolution must be brought to act, for it is not enough to resolve to do good, but we must be good, to purpose to lead a new life, but we must lead a new life, and though that through ignorance, infirmity, sudden surreption, or violence of Temptation the same sins steal upon us, yet we must humble our selves, confess them, be contrite and beg pardon for them, resist and fight against them, and diligently labour that they return no more, at least that they reign not, which will never be, so long as we mortifie them. Tit. 2. 12. 1 Tim. 6. 12. 2 Tim. 4. 7. Eph. 6. 10, ad 19.

2. *Faith.*

The next thing that a Communicant is to examine himself of, is his faith: *Whether he hath a lively faith in Gods mercy through Christ.*

Faith.

1. Faith is requisite, because as is proved before, *The body and blood of Christ are verily and indeed taken and receiv'd*

ceived by the faithful, and only by the faithful.

A lively Faith.

Gal. 5. 6. 1 Cor. 13. 2. This faith must have life in it, for it must be a *lively faith*, which if it be, it will be doing, for there is no life without action, it will shew it self in those parts, where our life doth appear, at the heart, tongue and hand. A dead faith it is, that moves not at these parts, and is never consummate by love.

In Gods Mercy.

Ephes. 2. 7. Luke 12. 32. Isa. 9. 7. Joh. 3. 16. 3. This faith for the object hath *Gods mercy*, upon that it reflects as the fountain, whence his revelations have proceeded, in which his Covenant for mans Redemption is established, his promises to penitent believing sinners are made. For if ye shall enquire the reason of so much goodness, no other can be given, but the riches of mercy. *Thou Lord hast done it, for even so it pleased thee. The zeal of the Lord of hosts hath done this. So he loved.* No more can be said.

Through Christ.

1 Cor. 1. 30. Mat. 3. 17. Eph. 1. 5, 6, 7. Joh. 14. 3. Rom. 8. 18. 4. But now if you enquire, how his mercy became ours. The answer is easie, it was *Through Christ. He of God is made unto us wisdom, righteousness, sanctification, redemption.* When the holy Ghost descended upon him, a voice testified from Heaven, *This is my beloved Son in whom* (complacui) *I am well pleased*: pleased with him, and pleased with us for his sake. *By him* we are predestinated, *by him* adopted, *in this beloved* accepted, *In him* redeemed, and according to the *riches of his grace we have obtained remission of sin, and through him* at last we shall be glorified.

3. *Thankfulness.*

Which benefits because we receive from the Cross, therefore to this our faith there must be joyned a thankful remembrance of his death.

A Remembrance.

1. A remembrance of it; the Sacrament was ordained for that end: On all hands it is agreed, that it is a Sacrifice of commemoration; not to remember then how Christ died for us, were to frustrate the chief end of the institution.

A Thankful Remembrance.

But barely to remember it, will not suffice: It must be a *Thankful remembrance.* Now he who will be a thankful man, must do two things:

1. He must recount, declare, and publish, what it is that hath been done for him, *Psal.* 66. 14. The mercy and grace would not be kept close, and concealed, but at large set out in the Congregation, and to all posterity: at this time then we are to commemorate the goodness of God in all, but especially his great bounty in giving his Son to dye for us. Luc. 2. 17. Psal. 96. 3, 10.

2. He is bound to lift up his heart and voice, and praise God, chanting forth that χερουβικὸν, the Anthem of the Seraphims therefore, *i. e.* for the redemption of the World by the death and passion of our Saviour Christ, and for the institution of these holy mysteries as continual pledges of his love, and remembrances of his death. [With Angels and Archangels, and with all the company of Heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts, Heaven and Earth are full of thy Glory: Glory be to thee, O Lord most High.] See *Act.* 2. 46, 47.

4. *Charity.*

Hitherto a Communicant hath been directed to try and search his heart whether it stands right to God. But now he must descend, and examine how it stands to man. For God will not have him come and offer a gift upon his Altar, if his heart *be levened with envy, malice, and uncharitableness.* Mat. 5. 23.

As this Sacrament seals up the Communion of the members with the head, so it seals up the Communion of the members one with another. The Lord ordained these elements of such things, that being many in themselves, yet of many become one: Bread is made of many grains of wheat; wine of many grapes; and yet the meal of those divers grains, are moulded up into one loaf, and the wine of those several berries are pressed into one cup: to teach us, that all the Communicants at this holy Table, how many soever there be, ought to agree together in *one*, like members of *one body*: as having *one Father, one Faith, one Baptism, one*
Eph. 4. 4, 5, 6. *Inheritance*, as parts quickned by *one* and the same *Spirit*, brethren to be saved by *one* and the same *Christ*.

Now this love and charity will be conspicuous by two effects. 1. In giving. 2. And in forgiving.

1. In giving to, and relieving the necessities of our poorer brethren. Hard it is for any man to shew that the Sacrament in the Primitive Church was administred without an
Acts 2. 46. Offertory. Mention is made of the liberality and charity expressed at their breaking of bread. And 1 *Cor.* 16. 2. A command there is, that upon the *first day of the week* (a day appointed for the Sacrifice) *every man should set apart somewhat for the use of the poor.* All Liturgies of the Church record it, and ours intends it, and speaks for it, in those sentences that perswade it, and in the subsequent prayer, where we desire
Mat. 5. 23. of God *to accept our alms.*

2. The second act of charity is Forgiving, for which we have our Saviours precept. His example, *Father, forgive them.* The danger, if it be not done, Our prayers not acce-
Mat. 6. 14, 15 pted, our sins retained, our pardon never sealed. *For if you forgive men their trespasses, your heavenly Father will forgive you: But if you forgive not men their trespasses, neither will your Father forgive your trespasses.* See *Mat.* 18. 2 *ver.* 23. to the end.

The Analysis of the exhortation before the Communion.

To help the weaker capacities in this necessary work, I suppose it may be worth labour to analyse, and reduce

to

to these heads that grave Exhortation, which the wise Composers of the *Liturgie* have prefixed before the *Communion*: which begins thus;

Dearly beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider what S. Paul *writes to the* Corinthians.

How he exhorts all persons diligently to try and examine themselves before they presume to eat of that Bread, and drink of that Cup.

The Duty.

1. In which words the Ministers mind Communicants of their duty, which is a diligent tryal and examination.

2. And that they may the easilier perswade them to this; they produce a double reason { 1. From the benefit. 2. From the danger and punishment.

1. From the benefit to a worthy Receiver.

1. *For as the benefit is great, if with a true penitent heart and lively faith, we receive that holy Sacrament.*

For then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we be one with Christ, and Christ with us.

2. *From the danger and punishment to an unworthy Receiver.*

The Danger.

So is the danger great, if we receive the same unworthily: for then,

1. *We be guilty of the body and blood of Christ our Saviour.*

2. *We eat and drink our own damnation, not considering the Lords body.*

And Punishment, or Consequent.

3. *We kindle Gods wrath against us.*

4. *We provoke him to plague us with divers diseases, and sundry kinds of death.*

3. Upon which important reasons they dehort all

Scandalous and notorious sinners (meaning such who intend to persist in those sins) that they abstain.

Exhortation.

Therefore if any of you be a blasphemer of God, a hinderer or slanderer of his word, an adulterer, or he in malice or envy, or in any other grievous crime, bewail your sins, and come not to this holy Table: Adding this weighty reason (which is but a repetition of the former danger and punishment.) *Lest after the taking of this holy Sacrament, the Devil enter into you, as he entred in* Judas, *and fill you full of all iniquities, and bring you to destruction of body and soul.*

4. Then follows an advice how Communicants must prepare themselves.

1. To Judge.

1. *Judge therefore your selves brethren, that you be not judged of the Lord.* That they erect a Court in their own consciences, accuse, endite, arraign, and condemn themselves for their sins, and so prevent that condemnatory sentence, which otherwise the Lord will pronounce upon them.

2. To Repentance, both parts.

2. *Repent you truly of your sins past: Amend your lives.*

3. Faith.

3. *Have a lively and stedfast Faith in Christ our Saviour.*

4. Charity.

4. *Be in perfect Charity with all men: So shall you be meet partakers of these holy mysteries.*

5. Thankfulness.

5. *And above all things, you must give humble and hearty thanks to God the Father, the Son, and the holy Ghost.*

The

The Cause.

For the Redemption of the World, by the death and passion of our Saviour Christ, God and Man.

Both parts of Thankfulness { 1. Annunciation. 2. Praise.

The commemoration or annunciation of Gods goodness to us.

1. *Who did humble himself, even to the death upon the Cross for us miserable sinners, which lay in darkness and the shadow of death.* 2. *That he might make us the children of God.* 3. *And exalt us to everlasting life.*

4. *And to the end we should always remember the exceeding great love of our Master, and only Saviour Jesus Christ thus dying for us, and the innumerable benefits which by his precious blood-shedding, he hath obtained to us.*

He hath instituted and ordained holy mysteries, as pledges of his love, and continual remembrance of his death, to our great and endless comfort.

The Doxology, Acclamation or Hymn.

2. *To him therefore with the Father, and the holy Ghost, let us give* (as we are most bounden) *continual thanks;*

Submitting our selves to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.

The Postscript.

Courteous Reader,

WHat is in this Explanation of the Creed succinctly, and positively delivered, is more fully and amply expounded by the Author in a large Book of Sermons extant upon every Article; for which he hath chosen apt Texts. If therefore any man desire a more ample information about those Mysteries, he may, if he please, peruse that Book.

FINIS.

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